

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ पञ्चमोऽध्यायः । संन्यासयोगः

Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa

Chapter - 5: Samnyaasa Yoga:

अर्जुन उवाच । संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

arjuna uvaacha = samnyaasam karmaNaam Krishna – puna: yogam cha Samsasi
yath Sreya ethayo: ekam – thath me bruuhi sunischitham. 5-1

Arjuna said: “ O Lord Sri-Krishna, You glorify the renunciation of all actions (Jnaana-Yoga) and again You praise the performance of all actions (Karma-Yoga). Please tell me, as You see it best, which one of these two (Jnaana-Yoga OR Karma-Yoga) is the most commendable ” .

श्रीभगवानुवाच । संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्म संन्यासात्कर्मयोगो विशिष्यते ॥ ५-२ ॥

Sri Bhagavaan uvaacha = samnyaasa: karma yogascha – ni:Sreyasakaraavubhau
thayosthu karma samnyaasaath – karma yogo viSishyathe. 5-2

Bhagavaan Sri-Krishna said: “ Both renunciation of all actions (Jnaana-Yoga) and also the performance of actions (Karma-Yoga) will lead a person to the highest state. But, of these two Yogas mentioned above, Karma-Yoga is certainly better than the renunciation of all actions (Jnaana-Yoga) ” .

ज्ञेयः स नित्य संन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jneya: sa nithya samnyaasii - yo na dhveshti na kaankshathi
nirdhvandhvo hi mahaa baaho - sukham banDhaath pramuchyathe. 5-3

O mighty armed Arjuna, that Karma-Yogi, who, neither hates nor desires and who is beyond the dualities (pairs of opposites, like - pleasure and pain, happiness and distress, hot and cold, praise and censure etc.,), is said to be recognized as a person who is ever-renounced (ever devoted to Jnaana-Yoga). That person is easily set to be freed from all bondages (from samsara-banDhanaas - the shackles of transmigration).

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४ ॥

saankhya yোগau prUThak baalaa: - pravadhanthi na pandithaa:
ekam apyaasThitha: samyak – bhayoo: vindhathe phalam 5-4

It is only the ignorant (children, not skilled in Yoga), not the learned, speak of Saankhya (Jnaana-Yoga) and Yoga (Karma-Yoga) as two separate entities giving different results. A person who is firmly established in one of the above two (Karma-Yoga), will certainly get the fruits of practising both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५॥

yath saankhyai: praapyathe sThaanam – thath yogai: api gamyathe
ekam saankhyam cha yogam cha – ya: paSyathi sa paSyathi. 5-5

That particular state (of Self-Realization) reached by those practicing Jnaana-Yoga (saankhya), the same state (of Self-Realization) is also reached by those practicing Karma-Yoga (Yogi). That person is a learned one who can see that Jnaana-Yoga (saankhya) and Karma-Yoga (Yogi) are the same (the paths are different, but the end result of Self-Realization is the same).

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६॥

samnyaasasthu mahaabaaho – dhu:kham aapthum ayogatha:
yoga yuktho muni: brahma - na chireNa aDhi gaChchathi. 5-6

O mighty-armed Arjuna, renunciation (practicing Jnaana-Yoga alone) is very difficult for that person who is not doing Karma-Yoga. The sage meditating on the Self (muni) will realize the Brahman (Self) without any delay by engaging only in the Karma-Yoga.

योग युक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्व भूतात्म भूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥

yoga yuktho viSuDhdha aathmaa – vijitha aathmaa jithendhriya:
sarva bhuuthaathma bhuuthaathmaa – kurvannapi na lipyathe. 5-7

That person who follows Karma-Yoga, who is pure in mind, who conquered the mind and who conquered all the senses (jnaana and karma indhriyas) and whose Self has become the self of all beings (realizing that all Selves are equal), is not tainted by any karmas (not an obstruction for Self-Realization), even though he is indulged in doing all karmas (all actions done as part of Karma-Yoga).

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्चसन् ॥ ५-८॥

naiva kinchith karomiithi - yuktho manyetha thaththvavith

paSyAn SruNvan spruSan jighran - aSnan gaChchan svapan Svasan. 5-8

That person who knows the truth (the self-realized person), devoted to (immersed in) Karma-Yoga should always think “ I do not do anything at all “ even though he is seeing, hearing, touching, smelling, eating, moving, sleeping and breathing (all his senses, both jnaana-indhriyas and karma-indhriyas, are doing their job).

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visrujan gruhnan - unmishan nimishannapi
indhriyaaNi indhriyaarTheshu - varthantha ithi Dhaarayan. 5-9

(a Karma-Yogi thinks he is not doing anything, even though doing everything - like) speaking, discharging (giving up), grasping, opening the eyes and closing the eyes etc., . A true Karma-Yogi is always in such a mind-set that the sense-organs are operating among the sense-objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaNy aaDhaaya karmaaNi - sangam thyakthvaa karothe ya:
lipyathe na sa paapena - padhma pathram iva ambhasaa. 5-10

The true Karma-Yogi, who does everything without any attachment to the karma-phalam, ascribing all karmas to Brahman (the prakruthi = nature) is not affected by any sin, as a lotus-leaf is untouched by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्म शुद्धये ॥ ५-११ ॥

kaayena manasaa buDhdhyaa – kevalai: indhriyai: api
yogina: karma kurvanthi - sangam thyakthva aathma suDhdhaye. 5-11

The true Karma-Yogi does all actions with the body, mind, intellect and the senses, without any attachment (to the Karma-Phalam) and free from the feeling of I and mine. All such actions are done only for the purification of the Self (and to ward off all sins).

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः काम कारेण फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktha: karma phalam thyakthvaa - Saanthim aapnothi naishTikiim

ayuktha: kaama kaareNa – phale sakttho nibaDhyathe. 5-12

A true Karma-Yogi (whose goal is to realize the Self), renouncing all karma-phalam (the fruits of all actions) attains ever-lasting peace (of experiencing the Self). But the person engrossed with material objects, who is attached to the karma-phalam, does all actions impelled by desires, and he is bound to the material world (samsara).

सर्व कर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नव द्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarva karmaaNi manasaa - samnyasyaasthe sukham vaSii
nava dhvaare pure dhehii - naiva kurvan na kaarayan. 5-13

The Self can live happily (experiencing the Self) inside a body, with a clear mental disposition (devoid of all attachments) that all actions (performed with the senses) are belonging to the city of nine gates (body with 9 openings – 2 eyes, 2 nostrils, 2 ears, 1 mouth, 1 genitals and 1 excretory gates). Such a Self will not be doing or allow the body, to do any actions.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्म फल संयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na karthruthvam na karmaaNi - lokasya srujathi prabhu:

na karma phala samyogam - svabhaavasthu pravarthathe. 5-14

Such a Self (the Lord of the body, in a liberated state), will not be the Kartha, Karma or Kriya (does not create or be an agency – Kartha, or actions – Karma or doing actions – Kriya). So, there is no attachment to the Karma-phalam, in relation to the world of the selves. Ultimately, it is only the inherent tendencies (very very subtle, impressions - like vaasanaas, from the vast, past, of time immemorial) that do all the actions.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

naadhaththe kasyachith paapam - na chaiva sukrutham vibhu:
ajnaanena aavrutham jnaanam - thena muhyanthi janthava: 5-15

The all-pervading Soul neither carries the sin (sorrows as a result of sinful actions), nor wipes out the punya (happiness due to positive actions) of any one. Because our Jnaana (knowledge) is covered by Ignorance (due to our past karmas), all beings are deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥

jnaanena thu thath ajnaanam - yeshaam naaSitham aathmana:
theshaam aadhithyavath jnaanam - prakaaSayathi thath param 5-16

But for those people whose ignorance (nescience, due to past karma-phalam) is destroyed by the knowledge of the Self, that jnaana (knowledge) which is supreme, shines like a bright Sun (reveals every thing and removes all delusion with regards to the misidentification of the body with the Self).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञान निर्धूत कल्मषाः ॥ ५-१७ ॥

thath buDhdhaya: thath aathmaana: - thath nishTaa: thath paraayaNaa:
gaChchanthi apunaraavruththim - jnaana nirDhuutha kalmashaa: 5-17

Those devotees whose intellect is firmly set on the Self, whose minds are focused on the Self, who practice religious discipline for understanding the Self and who hold that Self as their highest priority (goal), have washed off their sins with that knowledge of the Self and reach the Self from where they will not return (to this material world).

विद्या विनय सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidhyaa vinaya sampanne - braahmaNe gavi hasthini
Suni chaiva Svapaake cha – pandithaa: sama dharSina: 5-18

The learned sages (who know the real nature of the Self in all beings) look with an equal eye (that the Self is not different in all beings), be he a learned scholar with humility, be he a simple BraahmaNa, be it a cow or an elephant, or a dog or one who eats a dog.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva thairjitha: sargo - yeshaam saamyee sThitham mana:
nirdhosham hi samam Brahma - thasmaath BrahmaNi the stthithaa: 5-19

Those with a mindset on equalness (who can see the oneness in all Selves), can overcome the samsara here itself (conquered this mortal world, while still living on the earth itself) by realizing that the Brahman (the individual Self) is the same in all bodies (as long as it is not contaminated with material nature). Therefore, the learned ones abide in Brahman (the pure Self)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिर बुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahrushyeth priyam praapya - no dhvijeth praapya cha apriyam
sThira buDhdi: asammuuDo - Brahmavith BrahmaNi sThitha: 5-20

That person who knows the Brahman (the Self), who abides in Brahman (the Self), and whose mind is set firmly on the Self, is not deluded by the body consciousness (mistaking the Self to be the body). Such a person is neither elated when pleasing things are gained, nor is sad when unpleasant things happen (as both pleasant and unpleasant events are temporary happenings in Nature).

बाह्य स्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्म योग युक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥

baahya sparSeshu asaktha aathmaa – vindhathy aathmani yath sukham
sa brahma yoga yuktha aathmaa - sukham akshayam aSnuthe. 5-21

That person whose mind is completely detached from all external contacts (other than the Self), and he who finds happiness in experiencing his own Self and he who has his mind completely on the contemplation (understanding) of the Brahman (Self), he enjoys the everlasting and unlimited bliss.

ये हि संस्पर्शजा भोगा दुःख योनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

yehi samsparSajaa bhogaa – dhu:kha yonaya eva the
aadhy anthavantha: Kauntheya - na theshu ramathe buDha: 5-22

O Kauntheya (Kunthi's son, Arjuna) all the different kinds of pleasures that are from external contacts (between the senses and the sense-objects) are only a source of unhappiness. Such pleasures have a beginning and therefore they will have an end also, naturally. The intelligent (with discrimination) will not rejoice in such pleasures.

शक्नोतीहैव यः सोढुं प्राक्शरीर विमोक्षणात् ।

काम क्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

Saknothi ihaiva ya: soDum - praak Sariira vimokshaNaath
kaama kroDha udhbhavam vegam - sa yuktha: sa sukhii nara: 5-23

That devotee, even while alive, before shedding off this physical body, if he is able to control the emotions (cravings) due to desire and anger, he is a real Yogi, and fit for Self-realization and he alone attains real happiness.

योऽन्तः सुखोऽन्तरारामस्तथान्तज्योतिरेव यः ।

स योगी ब्रह्म निर्वाणं ब्रह्म भूतोऽधि गच्छति ॥ ५-२४ ॥

Yontha: sukha: anthara aaraama: - thaThaantha: jyothi: eva ya:
sa yogi brahma nirvaaANam – brahma bhuutha: aDhi gaChchathi. 5-24

That Yogi who can find all the happiness within himself (Self as the object of happiness), all pleasures within himself (the Self as the garden of all pleasures), all the light (wisdom of experiencing the Self) in himself, is real Yogi (transcendentalist) and attains the Brahman (Self) and enjoys the bliss of the Brahman (Self).

लभन्ते ब्रह्म निर्वाणमृषयः क्षीण कल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्व भूत हिते रताः ॥ ५-२५॥

labhanthe Brahma nirvaaNam – Rushaya: kshiiNa kalmashaa:
ChinnadhvaiDhaa yatha aathmaana: - sarva bhuutha hithe rathaa: 5-25

Those Sages (devoted to the vision of the Self), who are free from the pairs of opposites (pain & pleasure; distress & happiness; cold & heat etc.,), whose minds are focused on th Self and who are striving for the welfare of all beings (Souls), will be cleansed of all their sins (imperfections) and attain the bliss of Brahman (enjoying the Self).

काम क्रोध वियुक्तानां यतीनां यत चेतसाम् ।

अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६॥

kaama kroDha viyukthaanaam - yathiinaam yatha chethasaam

abhitho Brahma nirvaaNam - varthathe vidhitha aathmanaam 5-26

Those Sages who are free from desires and anger, who are self-disciplined (exerting themselves in the practice of discipline) and whose minds are under control, and conquered their minds, the bliss of experiencing the Brahman is reachable (very close at hands-reach).

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ ॥ ५-२७॥

sparSaan kruthvaa bahi: baahyaam – chakshu: chaiva anthare bhruv:
praana apanau samau kruthvaa – naasa abhyanthara chaariNau. 5-27

Such Sages have shut off all external contacts (senses kept away from sense-objects) and have their eyes fixed between the eye-brows. They practice strict PraaNaayaama, equalizing the inhaling and exhaling breaths passing through the nostrils.

यतेन्द्रिय मनो बुद्धिर्मुनिर्मोक्ष परायणः ।

विगतेच्छा भय क्रोधो यः सदा मुक्त एव सः ॥ ५-२८॥

yathendhriya mano buDhdhi: - muni: moksha paraayaNa:
vigatha iChchaa bhaya kroDho – ya: sadhaa muktha eva sa: 5-28

Such Sages who have complete control over their senses, mind and intellect and focused only on attaining Salvation, and who are freed (not experiencing) from all desires, fear and anger, are indeed liberated forever (in that state itself).

भोक्तारं यज्ञ तपसां सर्व लोक महेश्वरम् ।

सुहृदं सर्व भूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

bhokthaaram yajna thapasaam – sarva loka maheSvaram
suhrudham sarva bhuuthaanaam - jnaathvaa maam SaanthimruChchathi. 5-29

Those devotees who realize that Lord Sri-Krishna is the ultimate enjoyer of all Yajnaas (vedhic rituals and sacrifices) and also that He is the Supreme Lord of all universes (including the devotee and all dhevaas) and a friend (well-wisher) of all beings, will attain peace (reach Sri VaikunTam).

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्म विद्यायां योग शास्त्रे श्रीकृष्णार्जुन संवादे
संन्यास योगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

ithi Srimath bhagavadh-giithaasu Upanishathsu Brahma vidhyaayaam yoga Saasthre Sri KrishNa-
Arjuna samvaadhe samnyaasa yogo naama panchama: aDhyaaya:

Thus ends the Fifth Chapter named Samnyaasa-Yoga, in the upanishath named Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.
