

SHRIMAD BHAGWAD GITA

Chapter 5

**Arjuna uvaac: Sanyaaasam karmanaam krishna punaryogam ca shansasi.
Yacchreya etayorekam tanme bruuhi sunishcitam. (Ch.5, shloka 1)**

Sanyaasam karmanaam krishna punah yogam ca shansasi. Yat shreyah etayoh ekam tat me bruuhi sunishcitam.

Arjuna said: **Krishna** (O Supreme Father Shiva, the One who attracts {the souls through the flute of knowledge})! **Shansasi** ({You} praise) **yogam** (*karmayoga*¹) **ca** (and) **punah** (then {sometimes}) [You praise] **sanyaasam** (the complete renunciation) **karmanaam** (of {*lokik*²} actions). **Me bruuhi** (tell me) **sunishcitam** (with certainty) **tat ekam** (the one) **yat shreyah** (which is the more elevated) **etayoh** (between the two).

**Shri Bhagwanuvaac: Sanyaasah karmayogashca nihshreyasakaraavubhau.
Tayostu karmasanyaasaatkarmayogo vishishyate. (Ch.5, shloka 2)**

Sanyaasah karmayogah ca nihshreyasakarau ubhau. Tayoh tu karmasanyaasaat karmayogah vishishyate.

Shri God said: **Ubhau** (both), **sanyaasah** (*yoga*³ while completely renouncing the *lokik* actions) **ca** (and) **karmayogah** (*yoga* with the Supreme Soul even while performing {the service of} the *lokik* actions) **nihshreyasakarau** (are extremely beneficial); **tu** (however), **tayoh** (between these two [*yogas*]) **karmayogah** (*karmayoga* in the form of the remembrance of the Supreme Soul while performing *lokik* actions) **vishishyate** (is especially better) **karmasanyaasaat** (than *sanyasyoga*⁴ in the form of complete renunciation of *lokik* actions).

Gyeyah sa nityasannyaasi yo na dveshti na kaankshati.

Nirdvandvo hi mahaabaaho sukham bandhaatpramucyate. (Ch.5, shloka 3)

Gyeyah sa nityasannyaasi yah na dveshti na kaankshati. Nirdvandvah hi mahaabaaho sukham bandhaat pramucyate.

Mahaabaaho (O the one with long arms in the form of helpers)! **Yah** (the one who) **na dveshti** (neither hates [anything]) **na kaankshati** (nor has {any *lokik*} desires), **sah** (he himself) **gyeyah** (is known as) **nityasannyaasi** (a *sanyaasayogi* who always renounces {*lokik* actions}) **hi** (because) **nirdvandvah** {the man} (who is free from contradictions like attachment and hatred etc.) **sukham pramucyate** (is happily liberated) **bandhaat** (from the bondage of actions).

Saankhyayogau prithagbaalaah pravadanti na panditaah.

Ekamapyasthitah samyagubhayorvindate phalam. (Ch.5, shloka 4)

Saankhyayogau prithak baalaah pravadanti na panditaah. Ekam api aasthitah samyak ubhayoh vindate phalam.

***Saankhyayogau** (just knowledge and *karmayoga*, both these things) **prithak** (are different). **Baalaah** (the ones with a child-like intellect, {meaning immature intellect}) **pravadanti** (say) {this}. **Na panditaah** (the pandits⁵ don't {say [this]}). **Aasthitah samyak** (the one who properly takes the support) **ekam api** (of any of these) **vindate** (obtains) **ubhayoh phalam** (the fruit of both). * **Sankhya** (*san* + *aakhyaa*) = complete *aakhyaa*, meaning thought and the knowledge produced from it = *saankhya*.

Yatsaankhyaih praapyate sthaanam tadyogairapi gamyate.

Ekam saankhyam ca yogam ca yah pashyati sa pashyati. (Ch.5, shloka 5)

Yat saankhyaih praapyate sthaanam tat yogaih api gamyate. Ekam saankhyam ca yogam ca yah pashyati sa pashyati.

Yat sthaanam (the status which is) **praapyate** (attained) **saankhyaih** (through knowledge), **tat** (that very {status}) **api gamyate** (is also attained) **yogaih** (through *karmayoga*). {That is why} **yah pashyati** (the

¹ Being in the remembrance of the Father while performing actions

² Worldly

³ Connection, remembrance

⁴ 'Sanyaas' means renunciation and 'yoga' means remembrance

⁵ Scholars

one who sees) *saankhyam ca yogam ca* (*gyaanyoga*⁶ and *karmayoga*) *ekam* (as one), *sa pashyati* (he alone sees {the truth}).

***Sanyaasastu mahaabaaho dukhamaaptumayogatah.
Yogayukto munirbrahma nacirenaadhigacchati. (Ch.5, shloka 6)***

Sanyaasah tu mahaabaaho dukham aaptum ayogatah. Yogayuktah munih brahm nacirena adhigacchati.

Mahaabaaho (O the one with long arms in the form of great helpers)! **Tu** (in fact), **sanyaasah** (renunciation) **aaptum** (is attained) **dukham** (sorrowfully) **ayogatah** (without *karmayoga*, {without experiencing *lokik* actions}). {You will be able to renounce *lokik* actions only when you have attachment for the Supreme Soul. *Ayogi*⁷, meaning the one who enjoys pleasures doesn't receive knowledge.} **Munih** (a reflective knowledgeable person), **yogayuktah** (who is engrossed in the remembrance of the Supreme Soul), **nacirena** (quickly) **adhigacchati** (attains) **brahm** (the Soul World (*Brahmalok*)). * Generally, it is believed that those who have completely renounced the worldly actions and have just offered their life in the *alokik* (unworldly) service of knowledge are more elevated. But this point has been contradicted in the Gita and in another *shloka*, with respect to *sugamataa* (accessibility), *karmayoga* itself has been considered higher than *sanyaasyoga*. Though both of them are not friends, in regard to attainment, both are the same. It is said so in the fifth *shloka* as well.

***Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah.
Sarvabhutaatmabhutaatmaa kurvannapi na lipyate. (Ch.5, shloka 7)***

Yogayuktah vishuddhaatmaa vijitaatmaa jitendriyah. Sarvabhutaatmabhutaatmaa kurvan api na lipyate.

Sarvabhutaatmabhutaatmaa (the man who has a spiritual feeling for all the living beings), **jitendriyah** (the one who has conquered the *indriyaan*⁸), **vijitaatmaa** (the one who is the conqueror of the mind and intellect as well), **vishuddhaatmaa** (the one who has especially become pure to the level of the mind) {and} **yogayuktah** (is perfect in yoga), [he] **na lipyate** (isn't attached) {to actions} **api** (despite) **kurvan** (performing) {[those] actions}.

***Naiva kincitkaromiiti yukto manyeta tattvavit.
Pashyanshrinvansprishanjighrannashnangacchansvapanshvasan. (Ch.5, shloka 8)
Pralapanvisrijangrihnannunmishannimishannapi.***

Indriyaaniindriyaartheshu vartanta iti dhaarayan. (Ch.5, shloka 9)

Na eva kincit karomi iti yuktah manyeta tattvavit. Pashyan shrinvan sprishan jighran ashnan gacchan svapan shvasan.

Pralapan visrijan grihnan unmishan nimishan api. Indriyaani indriyaartheshu vartanta iti dhaarayan.

Tattvavit (the knowledgeable one who knows the essence) [and] **yuktah** (is engrossed in the remembrance of the Supreme Soul) **iti dhaarayan** (determines that) **indriyaani** (the *indriyaan* {like tongue and so on}) **vartante** (are {naturally} engaged) **indriyaartheshu** (in the sense objects like [eating] food and so on) [and] **api** (despite) **pashyan** (seeing), **shrinvan** (listening to), **sprishan** (touching), **jighran** (smelling), **ashnan** (eating), **gacchan** (going [somewhere]), **svapan** (sleeping), **shvasan** (breathing), **pralapan** (speaking), **visrijan** (excreting), **grihnan** (taking [something]), **unmishan nimishan** (opening and closing the eyes) [thinks that] **karomi** ([he] does) **kincit na eva** (nothing at all) [and] **iti manyeta** (experiences {lightness} in this way). {It means, [he thinks:] God Himself is the One who has everything done through me.}

***Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah.
Lipyate na sa paapena padmapatramivaambhasaa. (Ch.5, shloka 10)***

◆ *Brahmani aadhaaya karmaani sangam tyaktvaa karoti yah. Lipyate na sa paapena padma patram iva ambhasaa.*

Yah (the {yogi} who) **brahmanyaadhaaya** (takes the support of the Soul World (*Brahmalok*), meaning becomes subtle) {through the intellect}, **sangam tyaktvaa** (gives up attachment) {and} **karoti** (performs) **karmaani** ({these} actions), **sah** (he) **na lipyate** (isn't smeared) **paapena** (by sins) **iva** (just like) **padma**

⁶ 'Gyaan' means the knowledge of the Supreme Soul and the beginning, middle and end of the world and 'yoga' means remembrance

⁷ Explained in the 12th *shloka* of this chapter

⁸ Parts of the body used to perform actions and the sense organs

patram (a lotus leaf) [isn't smeared] *ambhasaa* (by water). ♦ According to the 15th *shloka* in the fifth chapter of the Gita, the Supreme Soul doesn't accept anybody's sins and noble deeds. That is why, here, we can't derive the meaning as offering the actions to the Supreme Soul.

Kaayena manasaa buddhyaa kevalairindriyairapi.

Yoginah karma kurvanti sangam tyaktvaatmashuddhaye. (Ch.5, shloka 11)

Kaayena manasaa buddhyaa kevalaih indriyaih api. Yoginah karma kurvanti sangam tyaktvaa atmashuddhaye.

Yoginah (the *yogis*) *sangam tyaktvaa* (give up attachment) *kaayena* (through the body), *manasaa* (through the mind), *buddhyaa* (through the intellect) {and} *kevalaih indriyaih* (just through the *indriyaan*) *api* (as well) [and] *karma kurvanti* (perform actions) *aatmashuddhaye* (for the purification of the soul).

Yuktah karmaphalam tyaktvaa shaantimaapnoti naishthikiim.

Ayuktah kaamakaarena phale sakto nibadhyate. (Ch.5, shloka 12)

Yuktah karmaphalam tyaktvaa shaantim aapnoti naishthikiim. Ayuktah kaamakaarena phale saktah nibadhyate.

Yuktah (a *yogi*) *karmaphalam tyaktvaa* (gives up attachment to the fruits of actions) [and] *aapnoti* (attains) *naishthikiim* (absolute) *shaantim* (peace), {but} *ayuktah* (an *ayogi*, {meaning the one who doesn't perform actions in the remembrance of the Supreme Soul} *saktah* (is attached) *phale* (to the fruits {of actions}) *kaamakaarena* (because of {worldly} desires) [and] *nibadhyate* (is {extremely} bound {in the bondage of actions}).

Sarvakarmaani manasaa sanyasyaaste sukham vashii.

Navadvaare pure dehii naiva kurvan na kaarayan. (Ch.5, shloka 13)

Sarvakarmaani manasaa sanyasya aaste sukham vashii. Navadvaare pure dehii na eva kurvan na kaarayan.

Dehii (the soul) *vashii* (that controls the *indriyaan* along with the mind) *sanyasya* (completely renounces) *sarvakarmaani* (all the actions) *manasaa* (through the mind, {not physically}) [and] *aaste* (lives) *sukham* (happily) *pure* (in the city {in the form of the body}) *navadvaare* (with nine gates) {as if} *na kurvan* (it neither does [anything]) *na eva kaarayan* (nor has [anything] done) [through the body].

Na kartritvam na karmaani lokasya srijati prabhuh.

Na karmaphalasyogam svabhaavastu pravartate. (Ch.5, shloka 14)

Na kartritvam na karmaani lokasya srijati prabhuh. Na karmaphalasyogam svabhaavah tu pravartate.

Prabhuh (the Supreme Lord) *na srijati* (neither creates) *kartritvam* (the sense of owning the doing), *na karmaani* (nor actions), *na karmaphalasyogam* (nor the combination of actions with the fruits of [those] actions) *lokasya* (in the world), *tu* (but) *svabhaavah* {the eternal and certain} (nature) {of the inert and living creation} *pravartate* (acts) {by itself}. {The Supreme Soul doesn't do everything, rather, all the tasks are performed naturally according to the eternal [and] certain 5000 year drama plan.}

Naadatte kasyacitpaapam na caiva sukritam vibhuh.

Agyaanenaavritam gyaanam tena muhyanti jantavah. (Ch.5, shloka 15)

Na adatte kasyacit paapam na ca eva sukritam vibhuh. Agyaanena avritam gyaanam tena muhyanti jantavah.

Vibhuh (the Supreme Soul) *eva adatte na paapam* (neither accepts sins) *ca na sukritam* (nor the noble deeds) *kasyacit* (of anyone). *Gyaanam* (knowledge) *avritam* (is covered) *agyaanena* (by the ignorance) {of omnipresence} *tena* (because of which) *jantavah muhyanti* (living beings are getting confused);

Gyaanena tu tadagyaanam yashaam naashitamaatmanah.

Teshaamaadityavajgyaanam prakaashayati tatparam. (Ch.5, shloka 16)

Gyaanena tu tat agyaanam yashaam naashitam aatmanah. Teshaam aadityavat gyaanam prakaashayati tat param.

Tu (but) *yashaam* (those whose) *tat agyaanam* (that ignorance) *aatmanah* (about the soul) *naashitam* (has been destroyed) *gyaanena* (through the knowledge) {of *ekvyaapi*⁹}, *tat gyaanam* (that knowledge) *teshaam* (of them) *prakaashayati* (illuminates) *param* (the Supreme Lord) *aadityavat* (like the Sun).

⁹ Presence in one being

***Tadbuddhayastadaatmaanastannishthaastatparaayanaah.
Gacchantyapunaraavrittim gyaananirdhuutakalmashaah. (Ch.5, shloka 17)***

*Tadbuddhayah tadaatmaanah tannishthaah tatparaayanaah.
Gacchanti apunaraavrittim gyaananirdhuutakalmashaah.*

{The men} **tadbuddhayah** (who have a faithful intellect for that *ekvyaapi* Supreme Lord alone), **tadaatmaanah** (who engage their mind in Him alone), **tannishthaah** (who are faithful to Him alone), **tatparaayanaah** (who consider Him alone as the supreme support) {and} **gyaananirdhuutakalmashaah** (those whose sins have been washed by the water of Divine knowledge) **apunaraavrittim gacchanti** (don't come back {to this sorrowful world, the Iron Age}).

Vidyaavinayasampanne braahmane gavi hastini.

Shuni caiva shvapaake ca panditaah samadarshinah. (Ch.5, shloka 18)

Vidyaavinayasampanne braahmane gavi hastini. Shuni ca eva shvapaake ca panditaah samadarshinah.

Vidyaavinayasampanne (among the learned and courteous) **braahmane** (Brahmins {with the quality of *satva*¹⁰}), **gavi** ({among the human beings like bull and} cow {with the quality of *rajo*¹¹}), **hastini shuni ca** ({among the men like} elephants and dogs {with the quality of *tamo*¹²}) **ca** (and) **shvapaake** (among {extremely *taamasi*¹³ men like} *caandaals*¹⁴ who even cook lustful dogs), **panditaah eva** (only the soul conscious {pandits}) **samadarshinah** {are} (the ones with an equal, a spiritual vision).

Ihaiva tairjitah sargo yeshaam saamyeh sthitam manah.

Nirdosham hi samam brahm tasmaadbrahmani te sthitaah. (Ch.5, shloka 19)

*Iha eva tairjitah sargah yeshaam saamyeh sthitam manah.
Nirdosham hi samam brahm tasmaat brahmani te sthitaah.*

Yeshaam (those whose) **manah** (mind) **sthitam** (is stable) **saamyeh** (in the equality {of [being] the children of the One Father Shiva, the souls who are mutually brothers}), **tair** (they have) **jitah** (conquered) **sargah** (the world* {in the form of birth and death}) **iha eva** (in this very world), **hi** (because) **brahm** (the element *brahm*) **nirdosham** (is flawless and sinless) {and} **samam** (is uniform). **Tasmaat** (so), **te brahmani sthitaah** (they are stable in the element *brahm* {itself}). * You children will bring down the Soul World (*Brahmalok*) in this very world.

Na prahrishyetpriyam praapya nodvijetpraapya caapriyam.

Sthirabuddhirasammuudho brahmaidbrahmani sthitah. (Ch.5, shloka 20)

*Na prahrishyet priyam praapya na udvijet praapya ca apriyam.
Sthirabuddhih asammuudhah brahmavit brahmani sthitah.*

Na prahrishyet (you shouldn't become happy) **praapya** (after obtaining) **priyam** ({something} dear [to you]) **ca** (and) **na udvijet** (you shouldn't become sad) **praapya** (after obtaining) **apriyam** ({something} that you hate). **Brahmavit** (the man who knows the element *brahm*), **asammuudhah** (who is free from attachment) {and} **sthirabuddhih** (who has a stable intellect), **brahmani sthitah** (is stabilized in the element *brahm* {itself}).

Baahyasparsheshvasaktaatmaa vindatyaatmani yatsukham.

Sa brahmayogayuktaatmaa sukhamakshayamashnute. (Ch.5, shloka 21)

Baahyasparsheshu asaktaatmaa vindati aatmani yat sukham. Sa brahmayogayuktaatmaa sukham akshayam ashnute.

Asaktaatmaa (the man who is free from attachment) **baahyasparsheshu** (to the external sensual pleasures), **sa** (the {man}) **yat** (who) **vindati** (obtains) **sukham** ({super sensuous} joy) **aatmani** (in the soul) **brahmayogayuktaatmaa** (engages in yoga {with the Supreme *Brahm*}) [and] **ashnute** (enjoys) **akshayam** (unlimited) **sukham** ({super sensuous} joy).

¹⁰ Honesty, trueness, genuineness

¹¹ Dominated by the quality of activity and passion

¹² Dominated by darkness and ignorance

¹³ Degraded

¹⁴ Those who cremate corpses

Ye hi sansparshajaa bhogaa dukhayonaya eva te.

Aadyantavantah kaunteya na teshu ramate budhah. (Ch.5, shloka 22)

Ye hi sansparshajaa bhogaa dukhayonaya eva te. Aadyantavantah kaunteya na teshu ramate budhah.

Bhogaah (the pleasures) **ye** (which) **sansparshajaa** (come from the sense objects), **te hi** (they themselves) **dukhayonayah** (are the creators of sorrow) {and} **aadyantavantah eva** (are the ones with a beginning and an end, {meaning they are certainly momentary}). **Kaunteya** (son of {the pure mother guru}, the mother Kunti)! **Budhah** (the intelligent ones) **na ramate** (don't delight) **teshu** (in those {sense objects}).

Shaknotihaiva yah sodhum praakshariiravimokshanaat.

Kaamakrodhodbhavam vegam sa yuktah sa sukhii narah. (Ch.5, shloka 23)

Shaknoti iha eva yah sodhum praak shariiravimokshanaat. Kaamakrodhodbhavam vegam sa yuktah sa sukhii narah.

Yah (the {man} who) **sodhum shaknoti** (can tolerate) **vegam** (the urges) **kaamakrodhodbhavam** (produced by lust and anger) **praak** (before) **shariiravimokshanaat** (leaving the body), **iha eva** (in this very {world}), **sa narah** (that human being) **yuktah** (is a yogi) [and] **sa sukhii** (he himself is happy).

Yontahsukhontaraaraamastathaantarjyotireva yah.

Sa yogii brahmanirvaanam brahmabhuutodhigacchati. (Ch.5, shloka 24)

Yah antahsukhah antaraaraamah tathaa antarjyotih eva yah. Sa yogii brahmanirvaanam brahmabhuutah adhigacchati.

Yah ({the man} who) **antahsukhah** (is happy within the spirit), **antaraaraamah** (who delights in the spirit itself) **tathaa** ([and] in the same way) **antarjyotih eva** (the one in whom the light of soul itself is illuminated in the form of a point of light), **sah yogii** (that yogi) **brahmabhuutah** (stabilizes in the Soul World) [and] **adhigacchati** (attains) **brahmanirvaanam** (the position of *nirvana*¹⁵ of the Supreme *Brahm*).

Labhante brahmanirvaanamrishayah kshiiinakalmashaah.

Chinnadvaidhaa yataatmaanah sarvabhuutahite rataah. (Ch.5, shloka 25)

Labhante brahmanirvaanam rishayah kshiiinakalmashaah. Chinnadvaidhaa yataatmaanah sarvabhuutahite rataah.

Rishayah (the sages) **kshiiinakalmashaah** (who reduce their sins), **chinnadvaidhaah** (who cut off dualities, meaning doubts), **yataatmaanah** (who control the mind and intellect) {and} **sarvabhuutahite rataah** (those who are engaged, {meaning delight} in the welfare of all the living beings) **labhante** (attain) **brahmanirvaanam** (the position of *nirvana* in the form of the element *brahm*).

Kaamakrodhaviyuktaanaam yatiinaam yatacetasaam.

Abhito brahmanirvaanam vartate viditaatmanaam. (Ch.5, shloka 26)

Kaamakrodhaviyuktaanaam yatiinaam yatacetasaam. Abhitah brahmanirvaanam vartate viditaatmanaam.

Brahmanirvaanam (the position of *nirvana* in the form of [the element] *brahm*) **yatiinaam** (of the ascetics) **kaamakrodhaviyuktaanaam** (who are free from lust and anger), **yatacetasaam** (who have a restrained mind and intellect) {and} **viditaatmanaam** (who know the point of light form of the soul well), **vartate** (exists) **abhitah** (in both the directions). { 'In both the directions' means, they experience peace of the Soul World in the other world (*parlok*) as well as in this world. }

Sparshaankritvaa bahirbaahyaanshcakshushcaivaantare bhruvoh.

Praanaapaanau samau kritvaa naasaabhyantaracaarinau. (Ch.5, shloka 27)

Yatendriyamanobuddhirmunirmokshaparaayanah.

Vigatecchaabhayakrodho yah sadaa mukta eva sah. (Ch.5, shloka 28)

Sparshaan kritvaa bahih baahyaan cakshuh ca eva antare bhruvoh.

Praanaapaanau samau kritvaa naasaabhyantaracaarinau.

Yatendriyamanobuddhih munih mokshaparaayanah.

Vigatecchaabhayakrodhah yah sadaa mukta eva sah.

Bahih eva kritvaa (by just keeping out) **baahyaan** (the external) **sparshaan** (sense objects) **ca** (and) **samau kritvaa** {while breathing naturally, meaning} (by equalizing) **praanaapaanau** (the air that moves upwards and the air that moves downwards) **naasaabhyantaracaarinau** (passing through the nostrils)

¹⁵ Liberation, eternal bliss; in the unlimited it means the stage beyond speech

[and] **cakshuh** (keeping the eye of the point of light soul in the form of mind and intellect) **bhruvoh antare** (between the two eyebrows), **yah munih** (the sage who {is}) **vigatecchaabhayakrodhah** (free from desire, fear and anger), **mokshaparaayanah** (who considers liberation from sorrow to be the supreme destination), **yatendriyamanobuddhih** (who controls the *indriyaan*, mind and intellect), **sah** (he) **sadaa muktah eva** (is certainly always liberated).

Bhoktaaram yagyatapasaam sarvalokamaheshvaram.

Suhridam sarvabhutaanaam gyaatvaa maam shaantimricchati. (Ch.5, shloka 29)

Bhoktaaram yagyatapasaam sarvalokamaheshvaram. Suhridam sarvabhutaanaam gyaatvaa maam shaantim ricchati.

Gyaatvaa (after knowing) **maam** (Me), **sarvalokamaheshvaram** (the great Lord of all the worlds), **suhridam** (the Friend) **sarvabhutaanaam** (of all the living beings) {and} **bhoktaaram** (the One who accepts *bhog*¹⁶) **yagyatapasaam** (of every kind of service of *yagya* and *tapasyaa*¹⁷ in the form of soul conscious stage), **ricchati** ([you] attain) **shaantim** (peace).

¹⁶ Food offered to an idol

¹⁷ Intense meditation