Arjuna uvaac: Sannyasam karmanaam krishna punaryogam ca shansasi. Yacchreya etayoh etam tat me bruuhi sunishcitam. (Ch.5, shloka 1)

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

Shri Bhagwanuvaac: Sannyasah karmayogashca nihshreyasakaraavubhau. Tayostu karmasannyaasaatkarmayogo vishishyate. (Ch.5, shloka 2)

Sanyaasah karmayogah ca nihshreyasakarau ubhau. Tu karmasanyaasaat karmayogah vishishyate.

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

Gyeyah sa nityasannyaasi yo na dveshti na kaankshati. Nirdvandvo hi mahaabaaho sukham bandhaat pramucyate. (Ch.5, shloka 3)

Gyeyah sa nityasannyaasi yah na dveshti na kaankshati, nirdvandvo 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), saah (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. Ekam api aasthitah samyagubhayor vindate phalam. (Ch.5, shloka 4)

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

*Saankhyayogau (just knowledge and karmayoga, both these things) prithak (are different). Baalaaah (the ones with a child-like intellect, {meaning immature intellect}) pravadanti (say) (this). Na panditaah (the pandits don’t say (this)). Aastthihaa sanyak (the one who properly takes the support) ekam api (of any of these) vindate (obtains) ubhahoy phalam (the fruit of both). * Saankhyaah (san + aakhyaa) = complete aakhyaa, meaning thought and the knowledge produced from it = saankhya.

Yatsaankhyaah praapyaate sthaanam tadyogairapi gamyate. Ekam saankhyam ca yogam ca yah pashyati sa pashyati. (Ch.5, shloka 5)

Yat saankhyaah praapyaate sthaanam tat yogah api gamyate. Ekam saankhyam ca yogam ca yah pashyati sa pashyati.

Yat sthaanam (the status which is) praapyaate (attained) saankhyaah (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) sanákhyam ca yogam ca (gyaanyoga⁶ and karmayoga) ekam (as one), sa pashyati (he alone sees {the truth}).

Sannyasastu mahaabaaho dukhamaauptamayogatah.
Yogayukto munirbrahma nacirenaadhiagacchati. (Ch.5, shloka 6)

Sannyasah tu mahaabaaho dukham auptam ayogatah. Yogayukthah munih brahma nacirena adhiagacchati.

Maahaabaaho (O the one who has long arms in the form of great helpers)! Tu (in fact), sanyaasah (renunciation) auptam (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. Ayogī, meaning the one who enjoys pleasures doesn’t receive knowledge.} Munih (a reflective knowledgeable person), yogayukthah (who is engrossed in the remembrance of the Supreme Soul), nacirena (quickly) adhiagacchati (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 sanayaasyoga. 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 jiten-driyah.
Sarvabhuutaatmabhuutaatmaa kurvannapi na lipyate. (Ch.5, shloka 7)

Yogayukthah vishuddhaatmaa vijitaatmaa jiten-driyah. Sarvabhuutaatmabhuutaatmaa kurvan api na lipyate.

Sarvabhuutaatmabhuutaatmaa (the man who has a spiritual feeling for all the living beings), jiten-driyah (the one who has conquered the indriyaan⁷), 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} yogayukthah (is perfect in yoga), [he] na lipyate (isn’t attached) {to actions} api (despite) kurvan (performing) {[those] actions}.

Naiva kincitkaromiti yukto manyeta tattvavit.
Pashyanshrinvarsprishanjighrannashnangacchansvapanshvasan. (Ch.5, shloka 8)

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

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

Pralapanvisrijangrihannunnishannimishannapi.

Tattvavit (the knowledgeable one who knows the essence) [and] yukthah (is engrossed in the remembrance of the Supreme Soul) iti dhaarayan (determines that) indriyaan (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}), umnishan nimishan (opening and closing the eyes) {thinks that} karomii {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 padmapatramivaambhasa. (Ch.5, shloka 10)

Brahman aadhaaya karmaani sangam tyaktvaa karoti yah. Lipyate na sa paapena padma patram iva ambhasaa.

Yah (the {yogī}) 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

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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 tyaktaaamashuddhaye. (Ch.5, shloka 11)

Yoginah (the yogis) sangam tyaktaa (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 saktah nibadhyate. (Ch.5, shloka 12)

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}) saktaa (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 sannyasyaaste sukham vashii.

Navadhvaare pure dehii naiva kurvanna kaarayan. (Ch.5, shloka 13)

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}) navadhvaare (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 karmaphalasanyogam svabhaavastu pravartate. (Ch.5, shloka 14)

Prabhuh (the Supreme Lord) na srijati (neither creates) kartritvam (the sense of owning the doing), na karmaani (nor actions), na karmaphalasanyogam (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 kasyacitaapamaa caiva sukritam vibhuh.

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

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

Gyaanena tu tadagyaanam yeshaan naashitamaatmanah.

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

Gyaanena tu tat aarvaan yeshaan naashitam aatmanah. Teshaan adityavay gyaanam prakaashayati tat param. Tu (but) yeshaan (those whose) tat aavaran (that ignorance) aatmanah (about the soul) naashitaam (has been destroyed) gyaanena (through the knowledge) {of ekvyapi9}, tat gyaanam (that knowledge) teshaan (of them) prakaashayati (illuminates) param (the Supreme Lord) aadityavat (like the Sun).

9 Presence in one being
**Tadbuddhayastadaatmaanastannishthaastatparaayanaah.**

_Gacchantyapunaraavrittim gyaananirdhuatalkalshaah. (Ch.5, shloka 17)_

{The men} _tadbuddhayah_ (who have a faithful intellect for that _ekvaapi_ 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} _gyaananirdhuatalkalshaah_ (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}).

**Vidyaaavinayasampanne braahmane gavi hastini.**

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

_Vidyaaavinayasampanne_ (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}) _shvapaake_ (among {extremely _taamasi_12} 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 saamye sthitam manah.**

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

Yeshaam (those whose) _manah_ (mind) _sthitam_ (is stable) _saamye_ (in the equality {of [being] the children of the One Father Shiva, the souls who are mutually brothers}), _taih_ (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.**

_Shirabuddhirasammuudho brahmavidbrahmani sthitah. (Ch.5, shloka 20)_

_Na prahrishyet priyam praapya na udvijet praapya ca apriyam._

_Brahmavit asammuudhah brahmavid 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} _shirabuddhih_ (who has a stable intellect), _brahmani sthitah_ (is stabilized in the element _brahm_ {itself}).

**Baahyasparsheshvasaktaatmaa vindatyatmani yatsukham.**

_Sa brahmayogayuktmaa sukhamakshayamashnute. (Ch.5, shloka 21)_

_Baahyasparsheshu asaktaatmaa vindati aatmani yat sukham. Sa brahmayogayuktmaa 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) _brahmayogayuktmaa_ (engages in yoga {with the Supreme _Brahm_}) {and} _ashnute_ (enjoys) _akshayam_ (unlimited) _sukham_ (super sensuous joy).

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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) **sansparshajah** (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}).

**Shaknotiihaiva yah sodhum praakshariiravimokshanaat.**
**Kaamakrodhodbhavam vegam sa yuktah sa sukhii narah.** (Ch.5, shloka 23)

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

**Yontahsukhontaraaraamaantaraantarjyotireva yah.**
**Sa yogii brahmanirvaanam brahmabhuutah adhigacchati.** (Ch.5, shloka 24)

**Yah** (the {man} who) **antahsukhah** (is happy within the spirit), **antaraaraamah** (who delights in the spirit itself) **tathaa** (from now on) **antarjyothi eva** (the one in the point of light), **sah yogii** (that yogi) **brahmabhuutah** (stabilizes in the Soul World) {and} **adhigacchati** (attains) **brahmanirvaanam** (the position of nirvana15 of the Supreme Brahm).

**Labhante brahmanirvaanamrishayah kshiinakalmashaah.**
**Chinnadvaidhaa yataatmaanah sarvabhuutahite rataah.** (Ch.5, shloka 25)

**Rishayah** (the sages) **kshiinakalmashaah** (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 varate viditaatmanaam.** (Ch.5, shloka 26)

**Brahmanirvaanam** (the position 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), **varate** (exists) **abhito** (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.**
**Praanaapaanaau samau krivaa naasaabhyantaracaraanau.** (Ch.5, shloka 27)

**Yatendriyamanobuddhirnirmokshaparayaanah.**
**Vigatecchahayakrodho yah sadaa mukta eva sah.** (Ch.5, shloka 28)

**Sparshaan krivaa bahih baahyam cakhshu ca eva antare bhruvoh.**
**Praanaapaanaau samau krivaa naasaabhyantaracaraanau.**

**Yatendriyamanobuddhih munih mokshaparayaanah.**
**Vigatecchahayakrodhah yah sadaa mukta eva sah.**

**Bahih eva krivaa** (by just keeping out) **baahyam** (the external) **sparshaan** (sense objects) **ca** (and) **samaa krivaa** (while breathing naturally, meaning) {by equalizing} **praanaapaanaau** (the air that moves upwards and the air that moves downwards) **naasaabhyantaracaraanau** (passing through the nostrils)

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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), **yatendriyamanobuddhiih** (who controls the **indriyaan**, mind and intellect), **sah** (he) **sadaa muktah eva** (is certainly always liberated).

**Bhoktaaram yagyatapasaam sarvalokamaheshvaram.**
**Suhridam sarvabhuutaanaam gyaatvaa maam shaantimricchati.** (Ch.5, shloka 29)

**Bhoktaaram yagyatapasaam sarvalokamaheshvaram. Suhridam sarvabhuutaanaam gyaatvaa maam shaantim ricchati.**

Gyaatvaa (after knowing) **maam** (Me), **sarvalokamaheshvaram** (the great Lord of all the worlds), **suhridam** (the Friend) **sarvabhuutaanaam** (of all the living beings) {and} **bhoktaaram** (the One who accepts **bhog**

**yagyatapasaam** (of every kind of service of yagya and tapasyaa in the form of soul conscious stage), **ricchati** ([you] attain) **shaantim** (peace).

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16 Food offered to an idol
17 Intense meditation