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अथ पंचमोऽध्यायः

Chapter 5

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvāca

samnyāsam karmaṇām kṛṣṇa  
punaryogam ca śamsasi  
yacchreya etayorekam  
tanme brūhi suniścitam [1]

**Translation** — Arjuna said, "First you extol giving up karma and then taking up yoga. Oh Kṛṣṇa, tell me positively which one of the two is better."

**Exposition** — After extolling giving up karma, which is the same as death or Samadhi, Lord Krishna recommends yoga, whereupon Arjuna says, "Oh Śhrikriṣhna, explain to me the one that is better of the two?"

श्री भगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

Śri Bhagawan uvāca

samnyāsaḥ karmayogaśca  
niḥśreyasakarāvubhau  
tayostu karmasamnyāsāt  
karmayoga viśiṣyate [2]

**Translation** — Renunciation as well as yoga-karma are benevolent, but between them yoga-karma is better than giving up karma.

**Exposition** — Ancient yoga and knowledge of death by achieving Samadhi through yoga-karma, both are excellent. Samadhi is excellent for it gives an experience of immensity through the medium of death. One can never attain Samadhi even with his most ardent desire for it if one does not practice yoga. Yoga-karma is special for being a stage of attaining Samadhi.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

jñeyaḥ sa nityasamnyāsī  
yo na dveṣṭi na kāṅkṣati  
nirdvandvo hi mahābāho

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sukham bandhātpramucyate [3]

**Translation** — Oh Mahābāho! One, who does not envy others and harbors no ambitions, such a renouncer alone is fit for realization. He, who is free from conflict, is happily liberated from the bondage.

**Exposition** — The great men, who, in the state of Samadhi, could know the immensity beyond death, could understand that this entire world is a manifestation of the imperishable Supreme Being. For them there remains no difference between worldly pleasures and Samadhi.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

sāmkhayayogau pṛthagbālāḥ  
pravadanti na paṇḍitāḥ  
ekamapyāsthitaḥ samyag-  
ubhayorvindate phalam [4]

**Translation** — It is only the puerile who think that yoga and knowledge are separate things, and not the learned. To be truly established in any one of these is the same as receiving the fruit of both.

**Exposition** — It is only the average people who consider the practice of yoga and its result, the Samadhi, as being separate. They don't know that only a yogi practicing yoga can achieve its result viz. Samadhi.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

yatsāmkhayaḥ prāpyate sthānam  
tadyogairapi gamyate  
ekam sāmkhayam ca yogam ca  
yaḥ paśyati sa paśyati [5]

**Translation** — The destination that the realized attain is same as that of the yogis. The one, who perceives knowledge and yoga as one, alone truly perceives.

**Exposition** — The same immensity beyond death that is experienced by yogis in a state of Samadhi, is experienced even by the advanced yoga sadhakas who are yet to attain Samadhi, but who by virtue of their practice have attained enough yogic strength within themselves to end their life at will. Such yoga sadhakas, when their time comes, lay their life by means of yogic strength and avail of the same immensity through the medium of death that is attained by the yogis who are established in Samadhi in their lifetime.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

samnyāsastu mahābāho  
duḥkhamāptumayogataḥ  
yogayukto munirbrahma  
nacireṇā`dhigacchati [6]

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**Translation** — Oh Mahabaho! Self-surrender is difficult to occur without yoga. Pious adherers of yoga quickly avail of the Brahma.

**Exposition** — A state of Sanyas i.e. the knowledge of death is not possible without strong practice of yoga. Those who surpass physical limitations by the strength of yoga-practice are established in the Brahma with the entire immensity of their mind.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ।।७।।

yogayukto viśuddhātmā  
vijitātmā jitendriyaḥ  
sarvabhūtātmabhūtātma  
kurvannapi na lipyate [7]

**Translation** — A sublime soul accomplished in yoga, a conqueror of passions who is self subdued, a soul of all spirits, he does karma and is yet unattached to them.

**Exposition** — When a yogi, by awakening all the faculties of his mind by practicing yoga, becomes immense himself, and understands that this entire world is a manifestation of the immense infinite Time, he does karma solely to inspire others and still remains above these karma.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशजिघ्रन्गच्छन्स्वपञ्श्वसन् ।।८।।

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ।।९।।

nai'va kimcitkaromī'ti  
yukto manyeta tattvavit  
paśyañśrṇvansprśañjighrann-  
aśnangacchansvapañśvasan [8]

pralapanvisrjangrḥṇann  
unmīṣannimīṣannapi  
indriyāṇīndriyārtheṣu  
vartanta iti dhārayan [9]

**Translation** — When he is watching, or is touching, smelling, walking, sleeping, breathing, giving, talking and is opening and closing the eyes, the knower of the truth believes that all senses are doing their respective functions and feels that he is not doing anything.

**Exposition** — A great man doesn't see even when he is seeing, doesn't smell when he is smelling, doesn't touch when he is touching, doesn't eat when he is eating, remains still even as he is moving, doesn't breathe when he is breathing. Established in the immensity that lies behind the senses, he uses his senses through the medium of the mind and yet does nothing while doing something.

ब्रह्मण्याधाय कर्माणि संङ्गं त्यक्त्वा करोति यः ।

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लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ।।१०।।

brahmṇyādhāya karmāṇi  
sangam tyaktvā karoti yah  
lipyate na sa pāpena  
padmapatramivā`mbhasā [10]

**Translation** — Just as water does not stick to lotus leaves, unto him adheres no sin who has placed upon the Brahma all his karma performed without attachment.

**Exposition** — The yogi understands that the foundation of the body, the organs and the intellect is the immense mind that is manifested through the medium of the body. Self-satisfied in this knowledge and beholding the entire visible world as a manifestation of the imperishable Brahma, he exists while not existing. Detached even from his keenness to know the unmanifest immensity after his establishment in immensity, such a great person never again indulges in the sin of ignorance and narrowness.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संङ्गं त्यक्त्वात्मशुद्धये ।।११।।

kāyena manasā buddhyā  
kevalairindriyairapi  
yogināḥ karma kurvanti  
sangam tyaktvā`tmaśuddhaye [11]

**Translation** — Without attachment, the yogis perform karma by means of their body, the conscious mind, the intellect and the senses, only for their self-purification.

**Exposition** — When the yogi realizes the correlation of the body, the conscious mind, the intellect and the senses with the consciousness of the mind, his attachment for the body and the senses disappears. He then performs karma to awaken the entire immensity of his consciousness by igniting fires of yoga through the medium of the body, the conscious mind, the intellect and the senses.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ।।१२।।

yuktaḥ karmaphalam tyaktvā  
śāntimāpnoti naiṣṭhikīm  
ayuktaḥ kāmakāreṇa  
phale sakto nibadhyate [12]

**Translation** — Those, who devotedly adhere to yoga, attain the highest peace by forsaking the fruit of karma. The undevout get bonded by their desire for fruit.

**Exposition** — Karma of yogis is performed without attachment for its fruit. Their consciousness being free from physical limitations, all their karma is surrendered to the unmanifest Time and is addressed to It. An ordinary person who is indifferent to awakening the infinite faculties of his mind remains limited in physical limitations and stays bonded to the karma.

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

sarvakarmāṇi manasā  
samnyasyā'ste sukham vaśī  
navadvāre pure dehī  
nai'va kurvanna kārayan [13]

**Translation** — The embodied, who acquires self-control by expelling all karma from the mind, lives happily in an abode of nine doors while doing as well as while doing nothing.

**Exposition** — A great person, who achieves the status of Sthitaprajna after awakening his immense consciousness, appears to be confined in physical limitations till the very end of his life, even when he contains within himself the whole of the immensity.

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

na kartṛtvam na karmāṇi  
lokasya sṛjati prabhūḥ  
na karmaphalasaṁyogam  
svabhāvastu pravartate [14]

**Translation** —Prabhu<sup>1</sup> authors neither assigned karma nor the fruit of karma, not even the combination of karma and fruit. This world is being conducted by its own nature.

**Exposition** — Manifested by the imperishable unmanifest Time, the immense mind itself envisions in its natural way all karma and its fruit. The unmanifest Time manifests this entire creation through the medium of mind but still remains beyond it and does nothing even though it does everything.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृत्तं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

nā'datte kasyacitpāpam  
na cai'va sukṛtam vibhūḥ  
ajñānenā'vṛtam jñānam  
tena muhyanti jantavaḥ [15]

**Translation** — The omnipresent Vibhu<sup>2</sup> receives no one's sins or pious deeds. Creatures are facing bewilderment as wisdom is enveloped in ignorance.

**Exposition** — The omnipresent imperishable Supreme Being, the Time, remains beyond karma and the fruit of karma as ideated by the mind. Big portions of their consciousness being dormant, most of the people are bewildered as their consciousness is limited only to karma and to its fruit.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

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<sup>1</sup> The Lord

<sup>2</sup> Mighty, powerful

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तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ।।१६।।

jñānena tu tadajñānam  
yeṣām nāśitamātmanāḥ  
teṣāmādityavajjñānam  
prakāśayati tatparam [16]

**Translation** — Those whose ignorance is destroyed by their wisdom, their wisdom shines like the Ultimate Truth that shines like the sun.

**Exposition** — When a yogi, who is ambitious of awakening his dormant immense consciousness, overcomes his ignorance by awakening his dormant competencies, then, he gets a direct darshan of the brilliance of all brilliance, the unmanifest Time that shines like the sun.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ।।१७।।

tadbuddhyastadātmānas  
tanniṣṭāstatparāyaṇāḥ  
gacchantyapunarāvṛtim  
jñānanirdhūtakalmaṣāḥ [17]

**Translation** — Those whose intellect is in It, who are themselves in It, who are dedicated to It and who are adhering to It, they are purified by knowledge and they reach there from where there is no return.

**Exposition** — The yogis, by knowing the Kāla-Brahma<sup>3</sup> that is as bright as the sun and is the brilliance of all brilliance, concentrate their entire consciousness into It. By remaining surrendered to the Time, they unite with the immense, unbearable, brilliant Time through the medium of death with their consciousness that is purified in the fires of knowledge. After their death, they never die again as they are never born again.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ।।१८।।

vidyāvinayasampanne  
brāhmaṇe gavi hastini  
śuni cai'va śvapāke ca  
paṇḍiytāḥ samadarśiṇaḥ [18]

**Translation** — They view a Brahmin enriched with humility of learning, a cow, an elephant, a dog and an outcast at par with the learned.

**Exposition** — The great beings, who, by awakening their entire consciousness by practicing ancient yoga have known the true character of the brilliant Time, realize that this entire visible world is manifested by the Time Itself. For such Sthitaprajña great beings all are equal, whether they are the ones who have accomplished Samadhi, or they are realized, learned, ignorant and for that matter all other creatures, by reason of their being the manifestations of the Time - the ultimate Supreme Being.

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<sup>3</sup> The Time that has infinite spread

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इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

ihai'va tairjitaḥ sargo  
yeṣām sāmye sthitam maṇaḥ  
nirdoṣam hi samam brahma  
tasmād brahmaṇi te sthitāḥ [19]

**Translation** — Those who have their mind placed in equanimity have won this world. Supreme Being is established in it, because Supreme Being is unblemished and is uniform.

**Exposition** — Those yogis, who, ignite the fires of yoga in their body and pour themselves as an oblation in that fire, know in their lifetime the immense conscious truth, the Time, which is far beyond the physical limits. With their consciousness grown into immensity, it is as if they have won the entire world. This visible world is manifested by the ultimate consciousness, the Time. The yogis who know the truth of the Time become one with the Time and become just like the soul of the entire world.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahr̥ṣyetpriyam prāpya  
no'dvijetprāpya cā'priyam  
sthirabuddhirasammūḍho  
brahmavid brahmaṇi sthitaḥ [20]

**Translation** — The one who is not delighted by gains nor is aggrieved on receiving the unpleasant, such a knower of Brahma who is free from illusions and has a resolute intellect, is settled in the Brahma.

**Exposition** — A yogi who has awakened his immense consciousness by practicing this ancient yoga appears confined in the body even though he is in union with the unmanifest, imperishable Supreme Being that manifests the world. Such a great being is not delighted by gains of sensuous objects. Also, unlike common people, who fear death due to their ignorance about it, he, having already known the true character of death, does not fear it at the end of his life. Such a Sthitaprajna great soul remains in union with the imperishable Supreme Being, the Time, together with the entire immense consciousness of his immense mind.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

bāhyasparśeṣvasaktātmā  
vindatyātmani yatsukham  
sa brahmayogayuktātmā  
sukhamakṣayamaśnute [21]

**Translation** — A person, who has no attachment in his heart for worldly pleasure i.e. for outward objects, attains the delight that arises in the heart by meditation on God. Such a person, settled in the oneness of yoga that is a form of the ultimate Brahma, the ultimate soul, attains inexhaustible joy.

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**Exposition** — He, who practices yoga for awakening immense consciousness of his mind, knows that it is the mind that satisfies itself through the medium of the senses. A yogi who knows this, becomes free from the attraction of the senses and successfully awakens the entire consciousness of his mind. He then concentrates that immense consciousness in the unmanifest Time, the Supreme Being and thereby knows Its true character and by uniting with It, is established in the eternal universal happiness.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

ye hi samsparśaja bhogā  
duḥkhayonaya eva te  
ādyantavantāḥ kaunteya  
na teṣu ramate budhaḥ [22]

**Translation** — Enjoyments caused by contact verily result in sorrow; they are subject to a beginning and an end. Oh Kounteyā, knowers do not entertain them.

**Exposition** — The ordinary persons presume that the senses and the pleasures arising through them are foremost as most of the competencies of their mind are dormant, and they are extremely anguished by the fear of losing their body when death presents itself. Whereas the ones who have realized death by practicing yoga, are never again tied in physical boundaries.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥२३॥

śaknotī'hai'va yaḥ soḍhum  
prākśarīravimokṣanāt  
kāmakrodhodbhavam vegam  
sa yuktaḥ sa sukhī naraḥ [23]

**Translation** — He, who can endure the rushing force of lust and anger before giving up the body, is a yogi and he alone is happy.

**Exposition** — Those who practice this ancient yoga, very well grasp the relationship of the mind and the senses by awakening their consciousness even before giving up the body. They know their mind by means of the mind itself and rise above the desire of enjoying the sensuous pleasures through the sense organs, and in an absence of such a desire become free from anger. Devotees of this ancient yoga who have experienced this stage are termed as yogis.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

yo`ntaḥsukho`ntarāramas  
tathā`ntarjyotireva yaḥ  
sa yogī brahmanirvāṇam  
brahmabhūto`dhigacchati [24]



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**Translation** — A yogi, who is happy in himself, and remains charmed in the self and directly perceives that flame within himself, becomes an epitome of the Supreme Being and attains Brahma-Nirvāna<sup>4</sup>.

**Exposition** — One, who has an intuition of his infinite capacities, and, who ignites the fires of yoga in his body to awaken them, he, by awakening his infinite consciousness, directly perceives within himself the flame of the immensely brilliant, the brilliance of all brilliance, the Supreme Being, the Time, by awakening his infinite consciousness all by himself. Such a yogi surpasses the limitations of life by uniting his consciousness with that of the immense, imperishable, Supreme Time and becomes immense himself.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रतः ॥२५॥

labhante brahmanirvāṇam  
rṣayaḥ kṣīnakalmaṣāḥ  
chinnadvaidhā yatātmāṇaḥ  
sarvabhūtahite ratāḥ [25]

**Translation** — With all his sins wiped out and all his conflicts over, a sage united with self and devoted to the interest of all creatures, reaches Brahma-Nirvana.

**Exposition** — After directly perceiving that ultimate flame, the sin of limited consciousness disappears, and a yogi established within himself, unites with that imperishable Supreme Being by viewing within himself the presence of the timbre of Time,.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

kāmakrodhaviyuktānām  
yatīnām yatacetasām  
abhito brahmanirvāṇam  
vartate viditātmanām [26]

**Translation** — An ascetic with a devoted mind, who is free from lust and anger, knows his state of being and united with Brahma, he conducts himself.

**Exposition** — The Sthitaprajna great beings, with a consciousness that is free from physical limitations because of awakening of their dormant consciousness through a practice of ancient yoga, roam freely with their immense consciousness perceiving the Unmanifest Element manifested in this entire creation. All that is done by them is an indication towards the unmanifest Time.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

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<sup>4</sup> Time-Conscious

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भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृद् सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

sparsānkr̥tvā bahirbāhyāms̥  
cakṣuścai`vā`ntare bhruvoh  
prāṇāpānau samau kr̥tvā  
nāsābhyantaracārināu [27]

yatendriyamanobuddhir  
munirmokṣaparāyaṇaḥ  
vigatecchābhayakrodho  
yaḥ sadā mukta eva saḥ [28]

bhoktāram yajñatapasām  
sarvalokamaheśvaram  
suhṛdam sarvabhūtānām  
jñātvā mām śāntimṛcchati [29]

**Translation** — With his outward connections held at bay, and his eyes fixed upon bhrumadhya, and prāna and apāna pacing in the nostrils in equilibrium, such a seeker of emancipation who has controlled the sense organs, the conscious mind and the intellect, lives free from desire, fear and anger. He is forever free and has attained peace by knowing Me as the great God of all the world who consumes yajna as well as penances, and who resides in the heart of all the creatures.

**Exposition** — Seated still in khechari mudra with eyes and sight fixed at bhrumadhya, and having made prāna and apāna equal by means of a special pranayam, a yogi who is thus established in the practice of yoga truly knows the conscious mind and the intellect that is beyond the organs. By its immense growth, his consciousness surpasses the physical limits and begins to touch the thresholds of the farthest frontiers of the immense mind. Such a great person is released from the physical limitations due to the immense growth of his consciousness. A yogi, who, in this manner, surpasses physical limitations by offering himself as an oblation by igniting the fires of yoga in his body, makes great advances in receiving the fruits of yoga. He then attains peace by knowing the Creator of the world who resides in the heart of all the creatures and who for this reason is known as Vasudev.

*Thus ends the fifth chapter named Sanyas Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.*