

ॐ श्रीपरमात्मने नमः । अथ पञ्चमोऽध्यायः ॥ कर्मसन्न्यासयोगः ।

<p>अर्जुन उवाच । सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकम् तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥</p>	<p><u>BG 5.1:</u> Arjuna said: O Krishna, You praised Karma Sanyasa (renunciation of action) and You also advised to do Karma Yoga (work with devotion). Please tell me decisively which of the two is better?</p>
<p>श्रीभगवानुवाच । सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसन्न्यासात् कर्मयोगो विशिष्यते ॥ २ ॥</p>	<p><u>BG 5.2:</u> The Supreme Lord said: Both the path of Karma Sanyasa (renunciation of actions) and Karma Yoga (working in devotion) lead to the supreme goal. But Karma Yoga is superior to Karma Sanyasa.</p>
<p>ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति । निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥</p>	<p><u>BG 5.3:</u> He (Karma Yogi) should be known as a perpetual sanyasi who neither desires nor hates anything; for, free from pairs of opposites, O mighty armed, he is easily set free from bondage.</p>
<p>साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितः सम्यक् उभयोर्विन्दते फलम् ॥ ४ ॥</p>	<p><u>BG 5.4:</u> Childlike or immature, not the wise, speak of Self-knowledge (Sankhya) and yoga of action (yoga) as distinct; one who is truly established in one, gains the fruits of both.</p>
<p>यत्साङ्ख्यैः प्राप्यते स्थानम् तद्योगैरपि गम्यते । एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥</p>	<p><u>BG 5.5:</u> The goal which is reached by the Jnanis (Sankhyas) is also reached by the yogis (Karma yogis). One who sees Jnana and Yoga as one, alone sees.</p>
<p>सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥</p>	<p><u>BG 5.6:</u> Perfect renunciation (Karma sanyasa) is difficult to attain without performing work in devotion (karma yoga), O mighty-armed Arjuna, but the sage who is adept in karma yoga quickly attains the Brahman.</p>
<p>योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥</p>	<p><u>BG 5.7:</u> He (Karma yogi) who is devoted to the path of action (karma yoga), whose mind is quite pure, who has conquered the self, who has subdued his senses, who realizes his Self as the Self in all beings, though performing all actions, is not tainted.</p>

<p>नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्छिघ्नन् अश्नन्गच्छन्स्वपञ्श्वसन्॥८॥</p>	<p><u>BG5.8:</u> The knower of the Truth, being centered in the Self should think, “I do nothing at all” – though seeing, hearing, touching, smelling, eating, going, sleeping, breathing,</p>
<p>प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥९॥</p>	<p><u>BG 5.9:</u> Speaking, letting go, seizing, opening and closing the eyes – convinced that it is all the senses that move among sense objects.</p>
<p>ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥१०॥</p>	<p><u>BG 5.10:</u> Those who dedicate their actions to Brahman, abandoning all attachment, remain untouched by sin, just as a lotus leaf is untouched by water.</p>
<p>कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये॥११॥</p>	<p><u>BG 5.11:</u> The yogis, while giving up attachment, perform actions with their body, senses, mind, and intellect, only for the purpose of self-purification.</p>
<p>युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। अयुक्तः कामकारेण फले सक्तो निबध्यते॥१२॥</p>	<p><u>BG 5.12:</u> Forsaking the fruit of action, the united (well-poised) one attains everlasting peace. The non-united one (the unbalanced), led by desire, is bound by being attached to the fruits (of action).</p>
<p>सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥१३॥</p>	<p><u>BG 5.13:</u> Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the nine-gate city, neither acting nor causing others to act.</p>
<p>न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगम् स्वभावस्तु प्रवर्तते॥१४॥</p>	<p><u>BG 5.14:</u> Neither the sense of doership nor the nature of actions does the Lord create for the world nor with union with the fruits of actions. It is nature that does it all.</p>
<p>नादत्ते कस्यचित्पापम् न चैव सुकृतं विभुः। अज्ञानेनावृतं ज्ञानम् तेन मुह्यन्ति जन्तवः॥१५॥</p>	<p><u>BG 5.15:</u> The omnipresent Lord does not take the merit and demerit of anyone. Knowledge is enveloped by ignorance; hence the beings are deluded.</p>