

ॐ श्रीपरमात्मने नमः । अथ पञ्चमोऽध्यायः ॥ कर्मसन्न्यासयोगः ।

<p>arjuna uvāca sannyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi yacchreya etayorekam tanme brūhi suniścitam</p> <p>(1)</p>	<p>BG 5.1: 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>śrībhagavānuvāca sannyāsaḥ karmayogaśca niḥśreyasakarāvubhau tayostu karmasannyāsāt karmayogo viśiṣyate</p> <p>(2)</p>	<p>BG 5.2: 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>jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate</p> <p>(3)</p>	<p>BG 5.3: 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>sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ ekamapyāsthitaḥ samyak ubhayorvindate phalam</p> <p>(4)</p>	<p>BG 5.4: 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>yatsāṅkhyaiḥ prāpyate sthānam tadyogairapi gamyate ekaṁ sāṅkhyāṁ ca yogaṁ ca yaḥ paśyati sa paśyati</p> <p>(5)</p>	<p>BG 5.5: 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>sannyāsastu mahābāho duḥkhamāptumayogataḥ yogayukto munirbrahma nacireṇādhigacchati</p> <p>(6)</p>	<p>BG 5.6: 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>yogayukto viśuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvannapi na lipyate</p> <p>(7)</p>	<p>BG 5.7: 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>naiva kiñcitkaromīti yukto manyeta tattvavit paśyañśṛṅvanspṛśañjighran aśnangacchansvapañśvasan</p>	(8)	<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>pralapanvisṛjangṛhṇan unmiṣannimiṣannapi indriyāñindriyārtheṣu vartanta iti dhārayan</p>	(9)	<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>brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ lipyate na sa pāpena padmapatramivāmbhasā</p>	(10)	<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>kāyena manasā buddhyā kevalairindriyairapi yoginaḥ karma kurvanti saṅgam tyaktvātmaśuddhaye</p>	(11)	<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>yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm ayuktaḥ kāmakāreṇa phale sakto nibadhyate</p>	(12)	<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>sarvakarmāṇi manasā sannyasyāste sukhaṁ vaśī navadvāre pure dehī naiva kurvanna kārayan</p>	(13)	<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>na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuh na karmaphalasaṁyogam svabhāvastu pravartate</p>	(14)	<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>nādatte kasyacitpāpam na caiva sukṛtaṁ vibhuh ajñānenāvṛtaṁ jñānam tena muhyanti jantavaḥ</p>	(15)	<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>