

अर्जुन उवाच
Arjuna said,
arjuna uvāca

संन्यासम् कर्मणां कृष्ण
O Krishna, renunciation of karma
sannyāsam karmaṇām kṛṣṇa

पुनर्योगं च शंससि
and karma yoga - both you praise.
punar yogam ca śamsasi

यच्छ्रेय एतयोरेकं
Of these two, the best one
yac chreya etayor ekam

तन्मे ब्रूहि सुनिश्चितम्
tell me clearly.
tan me brūhi suniścitam 5.1

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

संन्यासः कर्मयोगश्च
Renunciation and karma yoga
sannyāsaḥ karma-yogaś ca

निःश्रेयसकरावुभौ
both lead to liberation.
niḥśreyasa-karāv ubhau

तयोस्तु कर्मसंन्यासात्
But compared to renunciation,
tayos tu karma-sannyāsāt

कर्मयोगो विशिष्यते
karma yoga is better.
karma-yogo viśiṣyate 5.2

ज्ञेयः स नित्यसंन्यासी

A sincere renunciate is one
jñeyah sa nitya-sannyāsī

यो न द्वेषति न काङ्क्षति

who neither hates nor craves.
yo na dveṣṭi na kāṅkṣati

निर्द्वन्द्वो हि महाबाहो

Indifferent towards the world, O Arjuna,
nirdvandvo hi mahābāho

सुखं बन्धात् प्रमुच्यते

he is easily liberated from bondage.
sukhaṁ bandhāt pramucyate 5.3

यत् सांख्यैः प्राप्यते स्थानं

That which seekers of knowledge gain
yat sāṅkhyaiḥ prāpyate sthānam

तद् योगैरपि गम्यते

is also gained by karma yogis.
tad yogair api gamyate

एकं सांख्यं च योगं च

Knowledge and karma yoga are one.
ekam sāṅkhyam ca yogam ca

यः पश्यति स पश्यति

He who perceives this truly perceives.
yaḥ paśyati sa paśyati 5.5

सांख्ययोगौ पृथग् बालाः

Knowledge and karma yoga - the childish
sāṅkhyā-yogau pṛthag bālāḥ

प्रवदन्ति न पण्डिताः

consider separate, not the wise.
pravadanti na paṇḍitāḥ

एकमप्यास्थितः सम्यग्

Practicing either of them properly,
ekam apy āsthitaḥ samyag

उभयोर्विन्दते फलम्

one gains the fruits of both.
ubhayor vindate phalam 5.4

संन्यासस्तु महाबाहो

But renunciation, O Arjuna,
sannyāsas tu mahā-bāho

दुःखमाप्तुमयोगतः

is difficult for the immature.
duḥkham āptum ayogataḥ

योगयुक्तो मुनिर्ब्रह्म

A sage who practices karma yoga
yoga-yukto munir brahma

नचिरेणाधिगच्छति

quickly attains brahman.
nacireṇādhigacchati 5.6

योगयुक्तो विशुद्धात्मा

A karma yogi - purified,
yoga-yukto viśuddhātmā

विजितात्मा जितेन्द्रियः

self-controlled, senses restrained,
vijitātmā jitendriyaḥ

सर्वभूतात्मभूतात्मा

knowing oneself as the Self of all,
sarva-bhūtātma-bhūtātmā

कुर्वन्नपि न लिप्यते

he is not tainted by deeds.
kurvann api na lipyate 5.7

प्रलपन् विसृजन् गृह्णन्

...talking, releasing, grasping,
pralapan visṛjan gṛhṇann

उन्मिषन्निमिषन्नपि

or opening and closing the eyes.
unmiṣan nimīṣann api

इन्द्रियाणीन्द्रियार्थेषु

"With sense objects, the senses
indriyāṇīndriyārtheṣu

वर्तन्त इति धारयन्

are engaged," he understands.
vartanta iti dhārayan 5.9

नैव किञ्चित् करोमीति

"I do nothing at all,"
naiva kiñcit karomīti

युक्तो मन्येत तत्त्ववित्

an enlightened yogi thinks,
yukto manyeta tattvavit

पश्यञ् शृण्वन् स्पृशञ् जिघ्रन्

even while seeing, hearing, touching, smelling,
paśyañ śṛṇvan sprśañ jighrann

अशनन् गच्छन् स्वपन् श्वसन्

eating, walking, sleeping, breathing...
aśnan gacchan svapan śvasan 5.8

ब्रह्मण्याधाय कर्माणि

Attributing actions to brahman
brahmaṇya ādhāya karmāṇi

सङ्गं त्यक्त्वा करोति यः

and freed from attachment, one who acts
saṅgaṁ tyaktvā karoti yaḥ

लिप्यते न स पापेन

is not tainted by sin
lipyate na sa pāpena

पद्मपत्रमिवाम्भसा

like a drop of water on a lotus leaf.
padma-patram ivāmbhasā 5.10

कायेन मनसा बुद्ध्या
With body, mind, intellect,
kāyena manasā buddhyā

केवलैरिन्द्रियैरपि
or with the senses,
kevalair indriyair api

योगिनः कर्म कुर्वन्ति
karma yogis perform action,
yoginaḥ karma kurvanti

सङ्गं त्यक्त्वात्मशुद्धये
unattached, for self-purification.
saṅgam̐ tyaktvātma-śuddhaye 5.11

सर्वकर्माणि मनसा
Mentally renouncing all actions,
sarva-karmāṇi manasā

संन्यस्यास्ते सुखं वशी
the self-controlled dwell happily,
sannyasyāste sukham̐ vaśī

नवद्वारे पुरे देही
embodied in the city of nine gates,
nava-dvāre pure dehī

नैव कुर्वन्न कारयन्
neither acting nor causing action.
naiva kurvan na kārayan 5.13

युक्तः कर्मफलं त्यक्त्वा
A karma yogi, giving up the fruits of action,
yuktaḥ karma-phalam̐ tyaktvā

शान्तिमाप्नोति नैष्ठिकीम्
gains complete peace.
śāntim āpnoti naiṣṭhikīm

अयुक्तः कामकारेण
An immature person, driven by desire,
ayuktaḥ kāma-kāreṇa

फले सक्तो निबध्यते
attached to those fruits, is bound.
phale sakto nibadhyate 5.12

न कर्तृत्वं न कर्माणि
Not agency or action
na kartṛtvam̐ na karmāṇi

लोकस्य सृजति प्रभुः
does atma create for people,
lokasya sṛjati prabhuḥ

न कर्मफलसंयोगं
nor receiving the results of action.
na karma-phala-samyogam̐

स्वभावस्तु प्रवर्तते
Instead, nature does all this.
svabhāvas tu pravartate 5.14

नादत्ते कस्यचित् पापं

A person's sin

nādatte kasyacit pāpaṃ

न चैव सुकृतं विभुः

or merit atma does not receive.

na caiva sukṛtaṃ vibhuḥ

अज्ञानेनावृतं ज्ञानं

Knowledge is covered by ignorance

ajñānenāvṛtaṃ jñānaṃ

तेन मुह्यन्ति जन्तवः

making people confused.

tena muhyanti jantavaḥ 5.15

तद्बुद्ध्यस्तदात्मानस्

With minds and hearts fixed on atma,

tad-buddhayas tad-ātmānas

तन्निष्ठास्तत्परायनाः

established in atma, focused on atma,

tan-niṣṭhās tat-parāyanāḥ

गच्छन्त्यपुनरावृत्तिं

they are freed from rebirth,

gacchanty apunar-āvṛttim

ज्ञाननिर्धूतकल्मषाः

being purified by knowledge.

jñāna-nirdhūta-kalmaṣāḥ 5.17

ज्ञानेन तु तदज्ञानं

But when that ignorance

jñānena tu tad ajñānaṃ

येषां नाशितमात्मनः

is destroyed by knowledge of atma,

yeṣāṃ nāśitam ātmanaḥ

तेषामादित्यवज्ज्ञानं

knowledge, like the shining sun,

teṣām ādityavaj jñānaṃ

प्रकाशयति तत् परम्

reveals the ultimate truth.

prakāśayati tat param 5.16

विद्याविनयसम्पन्ने

In a wise and humble priest,

vidyā-vinaya-sampanne

ब्राह्मणे गवि हस्तिनि

or in a cow or elephant,

brāhmaṇe gavi hastini

शुनि चैव श्वपाके च

or in a dog or a dog-eater,

śuni caiva śvapāke ca

पण्डिताः समदर्शिनः

the wise see the same (atma).

paṇḍitāḥ sama-darśinaḥ 5.18

इहैव तैर्जितः सर्गो

**Those freed from rebirth,
ihaiva tair jitaḥ sargo**

येषां साम्ये स्थितं मनः

**whose minds are fixed on the
yeṣāṃ sām्ये sthitaṃ manaḥ**

निर्दोषं हि समं ब्रह्म

**sameness of brahman (in all),
nirdoṣaṃ hi samaṃ brahma**

तस्माद् ब्रह्मणि ते स्थिताः

**are thus established in brahman.
tasmād brahmaṇi te sthitaḥ 5.19**

न प्रहृष्येत् प्रियं प्राप्य

**Not elated by pleasant experiences
na prahr̥ṣyet priyaṃ prāpya**

नोद्विजेत् प्राप्य चाप्रियम्

**nor disturbed by the unpleasant,
nodvijet prāpya cāpriyam**

स्थिरबुद्धिरसम्मूढो

**firm of mind, free from confusion,
sthira-buddhir asammūḍho**

ब्रह्मविद् ब्रह्मणि स्थितः

**one knows and is established in brahman.
brahmavid brahmaṇi sthitaḥ 5.20**

बाह्यस्पर्शेष्वसक्तात्मा

**Unattached to external objects,
bāhya-sparśeṣv asaktātmā**

विन्दत्यात्मनि यत् सुखम्

**finding happiness in atma,
vindaty ātmani yat sukham**

स ब्रह्मयोगयुक्तात्मा

**with his mind is absorbed in brahman,
sa brahma-yoga-yuktātmā**

सुखमक्षयमश्नुते

**he enjoys steadfast happiness.
sukham akṣayam aśnute 5.21**

ये हि संस्पर्शजा भोगा

**Pleasures born of sense objects
ye hi saṃsparśajā bhogā**

दुःखयोनय एव ते

**will make you suffer
duḥkha-yonaya eva te**

आद्यन्तवन्तः कौन्तेय

**because they begin and end, O Arjuna.
ādyantavantaḥ kaunteya**

न तेषु रमते बुधः

**A wise one does not revel in them.
na teṣu ramate budhaḥ 5.22**

शक्रोतीहैव यः सोढुं
One who can endure here
śaknotīhaiva yaḥ soḍhum

प्राक् शरीरविमोक्षणात्
in this life, before dying,
prāk śarīra-vimokṣaṇāt

कामक्रोधोद्भवं वेगं
the force of desire and anger,
kāma-krodhodbhavam vegam

स युक्तः स सुखी नरः
he is mature. That is a happy man.
sa yuktaḥ sa sukhī naraḥ 5.23

लभन्ते ब्रह्मनिर्वाणम्
Absorption in brahman is gained by
labhante brahma-nirvāṇam

ऋषयः क्षीणकल्मषाः
the wise, purified of sin,
ṛṣayaḥ kṣīṇa-kalmaṣāḥ

छिन्नद्वैधा यतात्मानः
free from doubts, self-controlled,
chinna-dvaidhā yatātmānaḥ

सर्वभूतहिते रताः
reveling in the happiness of all.
sarva-bhūta-hite ratāḥ 5.25

योऽन्तःसुखोऽन्तरारामस्
Finding happiness and delight within,
yo 'ntaḥ-sukho 'ntar-ārāmas

तथान्तर्ज्योतिरेव यः
finding the light within,
tathāntar-jyotir eva yaḥ

स योगी ब्रह्मनिर्वाणं
a yogi gains absorption brahman,
sa yogī brahma-nirvāṇam

ब्रह्मभूतोऽधिगच्छति
being non-separate from brahman.
brahma-bhūto 'dhigacchati 5.24

कामक्रोधवियुक्तानां
Free from desire and anger,
kāma-krodha-viyuktānām

यतीनां यतचेतसाम्
striving with controlled minds,
yatīnām yata-cetasām

अभितो ब्रह्मनिर्वाणं
absorption in brahman is near
abhito brahma-nirvāṇam

वर्तते विदितात्मनाम्
for those who know atma.
vartate viditātmanām 5.26

स्पर्शान् कृत्वा बहिर्बाह्यांश्
Pushing sense objects away,
sparśān kṛtvā bahir bāhyāṁś

चक्षुश्चैवान्तरे भ्रुवोः
fixing the gaze between the eyebrows,
cakṣuś caivāntare bhruvoḥ

प्राणापानौ समौ कृत्वा
inhaling and exhaling uniformly
prāṇāpānau samau kṛtvā

नासाभ्यन्तरचारिणौ
as air flows through the nose...
nāsābhyantara-cāriṇau 5.27

भोक्तारं यज्ञतपसां
As the enjoyer of sacrifice,
bhoktāraṁ yajña-tapasāṁ

सर्वलोकमहेश्वरम्
as the lord of all people
sarva-loka-maheśvaram

सुहृदं सर्वभूतानां
and friend of all creatures –
suhṛdaṁ sarva-bhūtānām

ज्ञात्वा मां शान्तिमृच्छति
knowing me thus, one gains peace.
jñātvā mām śāntim ṛcchati 5.29

यतेन्द्रियमनोबुद्धिर
...restraining the senses, mind and intellect,
yatendriya-mano-buddhir

मुनिर्मोक्षपरायणः
that sage, focused on liberation,
munir mokṣa-parāyaṇaḥ

विगतेच्छभयक्रोधो
free from desire, fear and anger,
vigatecchā-bhaya-krodho

यः सदा मुक्त एव सः
is certainly liberated.
yaḥ sadā mukta eva saḥ 5.28