

## atha pañcamo'dhyāyaḥ

(rāmānuja-bhāṣyaḥ)

arjuna uvāca

samnyāsam karmaṇām kṛṣṇa punar yogam ca śamsasi |  
yac chreya etayor ekam tan me brūhi suniścitam ||1||

karmaṇām samnyāsam jñāna-yogam punaḥ karma-yogam ca śamsasi | etad uktaṁ bhavati  
dvtīye'dhyāye mumukṣoḥ prathamam karma-yoga eva kāryaḥ, karma-yogena mṛditāntaḥ-  
karaṇa-kaśāyasya jñāna-yogena ātma-darśanam kāryam iti pratipādyā, punas tṛtīya-  
caturthayoḥ jñāna-yogādhikāra-daśam āpannasyāpi karma-niṣṭhā eva jyāyasī | sā eva jñāna-  
niṣṭhā-nirapekṣā ātma-prāpty-eka-sādhanaṁ iti karma-niṣṭhām praśamsasīti | tatraitayor  
jñāna-yoga-karma-yogayor ātma-prāpti-sādhana-bhāve yad ekam saukaryāt śaighryāc ca  
śreyaḥ śreṣṭham iti suniścitam tan me brūhi ||5.1||

—o)O(o—

śrī-bhagavān uvāca —

samnyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau |  
tayos tu karma-samnyāsāt karma-yogo viśiṣyate ||2||

samnyāsaḥ jñāna-yogaḥ, karma-yogaś ca jñāna-yoga-śaktasyāpy ubhau nirapekṣau  
niḥśreyasa-karau | tayos tu karma-samnyāsād jñāna-yogāt karma-yoga eva viśiṣyate ||5.2||

—o)O(o—

kuta ity ata āha —

jñeyaḥ sa nitya-samnyāsī yo na dveṣṭi na kāṅkṣati |  
nirdvandvo hi mahā-bāho sukham bandhāt pramucyate ||3||

yaḥ karma-yogī tad-antar-gatātmānubhava-tṛptas tad-vyatiriktaṁ kim api na kāṅkṣati, tata  
eva kim api na dveṣṭi, tata eva dvandva-sahaś ca | sa nitya-samnyāsī nitya-jñāna-niṣṭha iti  
jñeyaḥ | sa hi sukara-karma-yoga-niṣṭhatayā sukham bandhāt pramucyate ||5.3||

—o)O(o—

jñāna-yoga-karma-yogayor ātma-prāpti-sādhana-bhāve'nyonya-nairapekṣyam āha —

sāmkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |  
ekam apy āsthitaḥ samyag ubhayor vindate phalam ||4||

jñāna-yoga-karma-yogau phala-bhedāt pṛthag-bhūtau ye pravadanti te bālā aniṣpanna-jñānāḥ, na paṇḍitāḥ, na tu kṛtsna-vidaḥ | karma-yogo jñāna-yogam eva sādhayati | jñāna-yogas tv eka ātmāvalokanaṁ sādhatīti tayoh phala-bhedena pṛthaktvaṁ vadanto na paṇḍitā ity arthaḥ | ubhayor ātmāvalokanaika-phalayor eka-phalatvena ekam apy āsthitas tad eva phalaṁ labhate ||5.4||

–o)O(o–

etad eva vivṛṇoti —

**yat sām̐khyaiḥ prāpyate sthānaṁ tad yogair api gamyate |  
ekam sām̐khyam ca yogam ca yaḥ paśyati sa paśyati ||5||**

sām̐khyair jñāna-niṣṭhair yad ātmāvalokana-rūpa-phalaṁ prāpyate, tad eva karma-yoga-niṣṭhair api prāpyate | evam eka-phalatvena evaṁ vaikalpikam sām̐khyam yogam ca yaḥ paśyati, sa paśyati, sa eva paṇḍita ity arthaḥ ||5.5||

–o)O(o–

iyān viśeṣa ity āha —

**sam̐nyāsas tu mahābāho duḥkham āptum ayogataḥ |  
yoga-yukto munir brahma nacireṇād̐higacchati ||6||**

sam̐nyāso jñāna-yogas tv ayogataḥ karma-yogād ṛte prāptum aśakyaḥ | yoga-yuktaḥ karma-yoga-yuktaḥ svayam eva munir ātma-manana-śīlaḥ sukhena karma-yogam sādhativā na cireṇa eva alpa-kālenaiva brahmād̐higacchati, ātmānam prāpnoti | jñāna-yoga-yuktas tu mahatā duḥkhena jñāna-yogam sādhatīti | duḥkha-sādhyatvād duḥkha-prāpyatvād ātmānam cireṇa prāpnotīti arthaḥ ||5.6||

–o)O(o–

**yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ |  
sarva-bhūtātma-bhūtātmā kurvann api na lipyate ||7||**

karma-yoga-yuktas tu śāstrīye parama-puruṣārādhana-rūpe viśuddhe karmaṇi vartamānaḥ, tena viśuddha-manāḥ | vijitātmā svābhyaste karmaṇi vyāpṛta-manastvena sukhena vijita-manāḥ | tata evaṁ jitendriyaḥ | kartur ātmano yāthātmyānusandhāna-niṣṭhatayā sarva-bhūtātma-bhūtātmā | sarveṣāṁ devādi-bhūtānām ātma-bhūta ātmā yasyāsau sarva-bhūtātma-bhūtātmā | ātma-yāthātmyam anusandadhānasya hi devādīnām svasya ca ekākāra ātmā | devādi-bhedānām prakṛti-pariṇāma-viśeṣa-rūpatayātmākāratvāsambhavāt | prakṛti-viyuktaḥ sarvatra devādi-deheṣu jñānaikākāratayā samānākāra iti **nirdoṣam hi samam brahma** [Gītā 5.19] iti anantaram eva vaksyate | sa evambhūtaḥ karma kurvann apy anātmany ātmābhīmānena na lipyate na sambadhyate | ato'cireṇa ātmānam āpnotīti arthaḥ ||5.7||

–o)O(o–

yataḥ saukaryāt śaighryāc ca karma-yoga eva śreyān, atas tad-apekṣitam sṛṇu —

naiva kiṃ cit karomīti yukto manyeta tattva-vit |  
paśyañ śṛṇvan spṛśañ jighrann aśnan gacchan svapañ śvasan ||8||  
pralapan viśṛjan gr̥hṇann unmiṣan nimiṣann api |  
indriyāñindriyārtheṣu vartanta iti dhārayan ||9||

evam ātma-tattva-vit śrotrādīni jñānendriyāṇi vāg-ādīni karmendriyāṇi | prāṇās ca svasya viśayeṣu vartanta iti dhārayan anusandadhāno nāhaṃ kiṃcit karomīti manyeta | jñānaika-svabhāvasya mama karma-mūlendriya-prāṇa-sambandha-kṛtam īdṛśaṃ kartṛtvam, na svarūpa-prayuktam iti manyetety arthaḥ ||5.8 -- 5.9||

–o)O(o–

brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ |  
lipyate na sa pāpena padma-patram ivāmbhasā ||10||

brahma-śabdena prakṛtir ihocyate, [mama yonir mahad brahma](#) [Gītā 14.3] iti hi vaksyate | indriyāṇām prakṛti-pariṇāma-viśeṣa-rūpatvena indriyākāreṇa avasthitāyām prakṛtau [paśyan sṛṇvan](#) [Gītā 5.8] ity-ādinokta-prakāreṇa karma brahmaṇy ādhāya phala-saṅgam tyaktvā [naiva kiṃcit karomi](#) [Gītā 5.8] iti yaḥ karmāṇi karoti | sa prakṛti-saṃsṛṣṭatayā vartamāno'pi prakṛty-ātmābhimāna-rūpeṇa sambandha-hetunā pāpena na lipyate | padma-patram ivāmbhasā, yathā padma-patram ambhasā saṃsṛṣṭam api na lipyate, tathā na lipyata ity arthaḥ ||5.10||

–o)O(o–

kāyena manasā buddhyā kevalair indriyair api |  
yoginaḥ karma kurvanti saṅgam tyaktvātma-śuddhaye ||11||

kāya-mano-buddhīndriya-sādhyam karma svargādi-phala-saṅgam tyaktvā yogina ātma-śuddhaye kurvanti, ātma-gata-prācīna-karma-bandhana-vināśāya kurvantīty arthaḥ ||5.11||

–o)O(o–

yuktaḥ karma-phalam tyaktvā śāntim āpnoti naiṣṭhikīm |  
ayuktaḥ kāma-kāreṇa phale saktō nibadhyate ||12||

yukta ātma-vyatirikta-phaleṣv acapala ātmaika-pravaṇaḥ karma-phalam tyaktvā kevalātma-śuddhaye karmānuṣṭhāya naiṣṭhikīm śāntim āpnoti | sthirām ātmānubhava-rūpām nirvṛtim āpnoti | ayukta ātma-vyatirikta-phaleṣu capala ātmāvalokana-vimukhaḥ kāma-kāreṇa phale saktāḥ karmāṇi kurvan nityam karmabhir badhyate nitya-saṃsārī bhavati | ataḥ phala-saṅga-

rahita indriyākāreṇa pariṇatāyām prakṛtau karmāṇi samnyasyātmano bandha-mocanāyaiva karmāṇi kurvītety uktam bhavati ||5.12||

–o)O(o–

atha dehākāreṇa pariṇatāyām prakṛtau kartṛtva-samnyāsa ucyate —

**sarva-karmāṇi manasā samnyasyāste sukhaṁ vaśī |  
nava-dvāre pure dehī naiva kurvan na kārayan ||13||**

ātmanaḥ prācīna-karma-mūla-deha-sambandha-prayuktam idam karmaṇām kartṛtvaṁ na svarūpa-prayuktam iti viveka-viṣayeṇa manasā sarvāṇi karmāṇi nava-dvāre pure samnyasya dehī svayaṁ vaśī dehādhiṣṭhāna-prayatnam akurvan dehenaiva kārayan sukham āste ||5.13||

–o)O(o–

sākṣād ātmanaḥ svābhāvika-rūpam āha —

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuh |  
na karma-phala-samyogam svabhāvas tu pravartate ||14||**

asya deva-tiryak-manuṣya-sthāvarātmanā prakṛti-samsargeṇa vartamānasya lokasya devādy-asādhāraṇam kartṛtvaṁ tat-tad-asādhāraṇāni karmāṇi tat tat karma-janya-devādi-phala-samyogam cāyam prabhur akarma-vaśyaḥ svābhāvika-svarūpeṇāvasthita ātmā na sṛjati, notpādayati | kas tarhi ? svabhāvas tu pravartate, svabhāvaḥ prakṛti-vāsanā | anādi-kāla-pravṛtta-pūrva-pūrva-karma-janita-devādy-ākāra-prakṛti-samsarga-kṛta-tat-tad-ātmābhimāna-janita-vāsanā-kṛtam īdṛśam kartṛtvādikam sarvam, na svarūpa-prayuktam ity arthaḥ ||5.14||

–o)O(o–

**nādatte kasya cit pāpam na caiva sukṛtam vibhuḥ |  
ajñānenāvṛtam jñānam tena muhyanti jantavaḥ ||15||**

kasyacit sva-sambandhitayā abhimatasya putrādeḥ pāpam duḥkham nādatte, nāpanudati, kasyacit pratikūlatayābhimatasya sukṛtam sukhaṁ ca nādatte nāpanudati | yato'yaṁ vibhuḥ, na kvācitkaḥ, na devādi-dehādy-asādhāraṇa-deśaḥ, ata eva na kasyacit sambandhī, na kasyacit pratikūlaś ca | sarvam idam vāsanā-kṛtam | evam-svabhāvasya katham iyaṁ viparīta-vāsanā utpadyate ? ajñānenāvṛtam jñānam, jñāna-virodhinā pūrva-pūrva-karmaṇā sva-phalānubhava-yogyatvāyāsyā jñānam āvṛtam samkucitam | tena jñānāvaraṇa-rūpeṇa karmaṇā devādi-deha-samyogas tat-tad-ātmābhimāna-rūpa-mohaś ca jāyate | tataś ca tathāvidhātmbhimāna-vāsanā tad-ucita-karma-vāsanā ca | vāsanāto viparītātmbhimānaḥ karmārambhaś copapadyate ||5.15||

–o)O(o–

sarvaṃ jñāna-plavenaiva vṛjinaṃ saṃtariṣyasi [Gītā 4.36] jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā [Gītā 4.37] na hi jñānena sadṛśaṃ pavitram [Gītā 4 |38] iti pūrvoktaṃ svakāle saṅgamayati —

**jñānena tu tad ajñānaṃ yeṣāṃ nāsitam ātmanaḥ |  
teṣāṃ ādityavaj jñānaṃ prakāśayati tatparam ||16||**

evaṃ vartamāneṣu sarvātmasu yeṣāṃ ātmanāṃ ukta-lakṣaṇena ātma-yāthātmyopadeśa-janitena ātma-viṣayeṇa aharahar abhyāsādheyātisāyena niratiśaya-pavitreṇa jñānena tad-ajñānāvarenaṃ anādi-kāla-pravṛttānanta-karma-saṃśaya-rūpājñānaṃ nāsitaṃ teṣāṃ tat svābhāvikaṃ paraṃ jñānaṃ aparimitam asaṃkucitam ādityavat sarvaṃ yathāvasthitaṃ prakāśayati | teṣāṃ iti vinaṣṭa-jñānānāṃ bahutvābhidhānād ātma-svarūpa-bahutvam — **na tv evāhaṃ jātu nāsaṃ na tvaṃ neme** [Gītā 2.12] iti upakramāvagatam atra spaṣṭataram uktam | na cedam bahutvam upādhikṛtaṃ vinaṣṭa-jñānānāṃ upādhi-gandhābhāvāt | teṣāṃ ādityavaj jñānaṃ iti vyatireka-nirdeśāt jñānasya svarūpānubandhitvam uktam āditya-dṛṣṭantena ca jñātr-jñānayoḥ prabhā-prabhāvator ivāvasthānaṃ ca | tata eva saṃsāra-daśāyāṃ jñānasya karmaṇā saṃkocaḥ mokṣa-daśāyāṃ vikāśaś copapannaḥ ||5.16||

–o)O(o–

**tad-buddhayas tad-ātmānas tan-niṣṭhās tat-parāyaṇāḥ |  
gacchanty apunar-āvṛttiṃ jñāna-nirdhūta-kalmaṣāḥ ||17||**

tad-buddhayas tathā-vidhātma-darśanādhyavasāyāḥ, tad-ātmānas tad-viṣaya-manasaḥ, tan-niṣṭhās tad-abhyāsa-nirataḥ, tat-parāyaṇās tad eva param ayanam yeṣāṃ te | evam abhyasyamānena jñānena nirdhūta-prācīna-kalmaṣās tathā-vidham ātmānam apunar-āvṛttiṃ gacchanti | yad-avasthād ātmanaḥ punar-āvṛttiḥ na vidyate sa ātmā apunar-āvṛttiḥ, svena rūpeṇāvasthitaḥ | tam ātmānaṃ gacchantīy arthaḥ ||5.17||

–o)O(o–

**vidyā-vinaya-saṃpanne brāhmaṇe gavi hastini |  
śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ ||18||**

vidyā-vinaya-saṃpanne brāhmaṇo go-hasti-śvapacādiṣu atyanta-viṣamākāratayā pratīyamāneṣu cātmasu paṇḍitā ātma-yāthātmya-vido jñānaikākāratayā sarvatra sama-darśinaḥ | viṣamākāras tu prakṛter nātmanaḥ | ātmā tu sarvatra jñānaikākāratayā sama iti paśyantīy arthaḥ ||5.18||

–o)O(o–

**ihaiva tair jitaḥ sargo yeṣāṃ sāmye sthitaṃ manaḥ |  
nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ ||19||**

ihaiva sādhanānuṣṭhāna-daśāyāṃ eva taiḥ sargo jitaḥ saṃsāro jitaḥ | yeṣāṃ ukta-rītyā sarveṣv ātmasu sāmye sthitaṃ manaḥ | nirdoṣaṃ hi samaṃ brahma prakṛti-saṃsarga-doṣa-

viyuktatayā samam ātma-vastu hi brahma | ātma-sāmye sthitās ced brahmaṇi sthitā eva te |  
brahmaṇi sthitiḥ eva hi saṁsāra-jayaḥ | ātmasu jñānaikākāratayā sāmyam eva anusandadhānā  
muktā eva ity arthaḥ ||5.19||

—o)O(o—

yena prakāreṇāvasthitasya karma-yoginaḥ sama-darśana-rūpo jñāna-vipāko bhavati, tam  
prakāram upadiśati —

**na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cāpriyaṁ |  
sthira-buddhir asaṁmūḍho brahma-vid brahmaṇi sthitaḥ ||20||**

yādṛśa-deha-sthasya yad-avasthasya prācīna-karma-vāsanayā yat priyaṁ yac cāpriyaṁ tad  
ubhayaṁ prāpya harṣodvegau na kuryāt | katham ? sthira-buddhiḥ sthira-ātmani buddhir  
yasya sa sthira-buddhiḥ | asaṁmūḍhaḥ -- asthireṇa śarīreṇa sthiram ātmānam ekīkṛtya mohāḥ  
saṁmohas tad-rahitaḥ | tat ca katham ? brahma-vid brahmaṇi sthitaḥ | upadeśena brahma-vid  
san tasmin brahmaṇy abhyāsa-yuktaḥ | etad uktaṁ bhavati -- tattva-vidāṁ upadeśena ātma-  
yāthātmya-vid bhūtvā tatraiva yatamāno dehābhimānam parityajya sthira-rūpātmāvalokana-  
priyānubhave vyavasthito'sthira prakṛta-priyāpriye prāpya.harṣodvegau na kuryād iti ||5.20||

—o)O(o—

**bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham |  
sa brahma-yoga-yuktātmā sukham akṣayam aśnute ||21||**

evam uktena prakāreṇa bāhya-sparśeṣv ātma-vyatirikta-viśayānubhāveṣv asakta-manā  
antarātmāny eva yaḥ sukhaṁ vindati labhate sa prakṛty-abhyāsaṁ vihāya brahma-yoga-  
yuktātmā brahmābhyāsa-yukta-manā brahmānubhava-rūpam akṣayaṁ sukhaṁ prāpnoti  
||5.21||

—o)O(o—

prakṛtasya bhogasya sutyajatām āha —

**ye hi saṁsparśajā bhogā duḥkha-yonaya eva te |  
ādy-anta-vantaḥ kaunteya na teṣu ramate budhaḥ ||22||**

viśayendriya-sparśajā ye bhogāḥ, duḥkha-yonayas te duḥkhodarkā ādy-anta-vanto'ḥ pa-kāla-  
vartino hi upalabhyante | na teṣu tad-yāthātmya-vid ramate ||5.22||

—o)O(o—

**śaknotīhaiva yaḥ soḍhum prakṛt śarīra-vimokṣaṇāt |  
kāma-krodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ ||23||**

śarīra-vimokṣaṇāt prāg ihaiva sādhanānuṣṭhāna-daśāyām eva ātmānubhava-prītyā kāma-krodhodbhavaṁ vegam soḍhum niroddhum yaḥ śaknoti sa yukta ātmānubhavāyārhaḥ | śarīra-mokṣaṇottara-kālam ātmānubhava-sukhaḥ saṁpatsyate ||5.23||

–o)O(o–

**yo'ntaḥ-sukho'ntarārāmas tathāntar-jyotir eva yaḥ |  
sa yogī brahma-nirvāṇam brahma-bhūto'dhigacchati ||24||**

yo bāhya-viṣayānubhavaṁ sarvaṁ vihāya antaḥ-sukha ātmānubhavaika-sukho'ntarārāma ātmaikādhīnaḥ sva-guṇair ātmaiva sukha-var dhako yasya sa tathoktaḥ, tathā antar-jyotir ātmaika-jñāno yo vartate, sa brahma-bhūto yogī brahma-nirvāṇam ātmānubhava-sukhaṁ prāpnoti ||5.24||

–o)O(o–

**labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ |  
chinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ ||25||**

china-dvaidhāḥ — śitoṣṇādi-dvandvair vimuktāḥ | yatātmāna — ātmāny eva niyamita-manasaḥ | sarva-bhūta-hite ratāḥ — ātmavat sarveṣāṁ bhūtānāṁ hiteṣu niratāḥ | ṛṣayaḥ — draṣṭara ātmāvalokana-parā ye evambhūtās te kṣīṇāśeṣātma-prāpti-virodhi-kalmaṣā brahma-nirvāṇam labhante ||5.25||

–o)O(o–

ukta-guṇānām brahmātyanta-sulabham ity āha —

**kāma-krodha-viyuktānām yatīnām yata-cetasām |  
abhito brahma-nirvāṇam vartate viditātmanām ||26||**

kāma-krodha-viyuktānām yatīnām yatana-śīlānām yata-cetasām niyamita-manasām vijitātmanām vijita-manasām brahma-nirvāṇam abhito vartate | evaṁ-bhūtānām hasta-stham brahma-nirvāṇam ity arthaḥ ||5.26||

–o)O(o–

uktam karma-yogaṁ sva-lakṣya-bhūta-yoga-śiraskam upasaṁharati —

**sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ |  
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau ||27||  
yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ |  
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ ||28||**

bāhyān viṣaya-sparśān bahiḥ kṛtvā bāhyendriya-vyāpāraṁ sarvam upasaṁhṛtya yoga-yogyāsane rju-kāya upaviśya cakṣur bhruvor antare nāsāgre vinyasya nāsābhyantara-cāriṇau prāṇāpānau samau kṛtvā ucchavāsa-niḥśvāsau sama-gatī kṛtvā ātmāvalokanād anyatra pravṛtṭy-anarhendriya-mano-buddhis tata eva vigatecchā-bhaya-krodho mokṣa-parāyaṇo mokṣaika-prayojano munir ātmāvalokana-śīlo yaḥ sadā mukta eva | sādhyā-daśāyām iva sādhana-daśāyām api mukta eva sa ity arthaḥ ||5.27 -- 5.28||

– o)O(o –

uktasya nitya-naimittika-karmeti kartavyatākasya karma-yogasya yoga-śiraskasya suśakatām āha —

**bhoktāraṁ yajña-tapasām sarva-loka-maheśvaram |  
suhṛdaṁ sarva-bhūtānām jñātvā mām śāntim ṛcchati ||29||**

yajña-tapasām bhoktāraṁ sarva-loka-maheśvaram sarva-bhūtānām suhṛdaṁ mām jñātvā śāntim ṛcchati karma-yoga-karaṇa eva sukham ṛcchati | sarva-loka-maheśvaram sarveṣām lokesvarāṇām apīśvaram [tam īśvarāṇām paramaṁ maheśvaram](#) [ŚvetU 6.7] iti hi śrūyate | mām sarva-loka-maheśvaram sarva-suhṛdaṁ jñātvā mad-ārādhana-rūpaḥ karma-yoga iti sukkena tatra pravartata ity arthaḥ | suhṛdām ārādhanaḥ sarve pravartante ||5.29||

iti śrīmad-rāmānuja-viracite śrīmad-gītā-bhāṣye karma-saṁnyāsa-yogo nāma pañcamo'dhyāyaḥ ||5||