

atha pañcamo'dhyāyaḥ

(śaṅkara-bhāṣya)

arjuna uvāca –

**saṁnyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca śaṁsasi |
yac chreya etayor ekaṁ tan me brūhi suniścitam ||1||**

saṁnyāsaṁ parityāgaṁ karmaṇāṁ āstrīyāṇāṁ anuṣṭheya-viśeṣāṇāṁ śaṁsasi praśaṁsasi
kathayasīty etat | punar yogaṁ ca teṣāṁ eva anuṣṭhānam avaśya-kartavyam śaṁsasi | ato me
katarat śreyaḥ iti saṁśayaḥ – kiṁ karmānuṣṭhānaṁ śreyaḥ, kiṁ vā tad-dhānam iti |
praśasyataram cānuṣṭheyam | ataś ca yat śreyaḥ praśasyataram etayoḥ karma-saṁnyāsa-
karma-yogayor yad-anuṣṭhānāt śreyo'vāptir mama syād iti manyase, tad ekaṁ anyatarat saha
eka-puruṣānuṣṭheyatvāsambhavāt me brūhi suniścitam abhipretam taveti ||5.1||

– o)O(o –

svābhiprāyam ācakṣāṇo nirṇayāya śrī-bhagavān uvāca –

**saṁnyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau |
tayos tu karma-saṁnyāsāt karma-yogo viśiṣyate ||2||**

saṁnyāsaḥ karmaṇāṁ parityāgaḥ karma-yogaś ca teṣāṁ anuṣṭhānaṁ tāv ubhāv api
niḥśreyasa-karau mokṣaṁ kurvāte jñānotpatti-hetutvena | ubhau yadyapi niḥśreyasa-karau,
tathāpi tayos tu niḥśreyasa-hetvoḥ karma-saṁnyāsāt kevalāt karma-yogo viśiṣyata iti karma-
yogaṁ stauti ||5.2||

– o)O(o –

kasmāt iti āha –

**jñeyaḥ sa nitya-saṁnyāsī yo na dveṣṭi na kāṅkṣati |
nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate ||3||**

jñeyo jñātavyaḥ sa karma-yogī nitya-saṁnyāsī iti yo na dveṣṭi kimcit na kāṅkṣati duḥkha-
sukhe tat-sādhane ca | evaṁvidho yaḥ, karmaṇi vartamāno'pi sa nitya-saṁnyāsī iti jñātavya
ity arthaḥ | nirdvandvo dvandva-varjito hi yasmāt mahābāho sukhaṁ bandhāt anāyāsena
pramucyate ||5.3||

– o)O(o –

saṁnyāsa-karma-yogayor bhinna-puruṣānuṣṭheyayor viruddhayoḥ phale'pi virodho yuktaḥ |
na tūbhayor niḥśreyasa-karatvam eveti prāpta idam ucyate –

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

sāmkhya-yogau pṛthag viruddha-bhinna-phalau bālāḥ pravadanti na paṇḍitāḥ | paṇḍitās tu jñānina ekam phalam aviruddham icchanti | katham ? ekam api sāmkhya-yogayoḥ samyag āsthitaḥ samyag anuṣṭhitavān ity arthaḥ, ubhayor vindate phalam | ubhayos tad eva hi niḥśreyasaṁ phalam | ato na phale virodho'sti |

nanu saṁnyāsa-karma-yoga-śabdena prastutya sāmkhya-yogayoḥ phalaikatvaṁ katham ihāprakṛtaṁ bravīti ? naiṣa doṣaḥ – yadyapy arjunena saṁnyāsaṁ karma-yogaṁ ca kevalam abhipretya praśnaḥ kṛtaḥ | bhagavāns tu tad-aparityāgenaiva svābhipretaṁ ca viśeṣaṁ saṁyojya śabdāntara-vācyatayā prativacanaṁ dadau sāmkhya-yogāv iti | tāv eva saṁnyāsa-karma-yogau jñāna-tad-upāya-sama-buddhitvādi-saṁyuktau sāmkhya-yoga-śabda-vācyāv iti bhagavato matam | ato na aprakṛta-prakriyeti ||5.4||

– o)O(o –

ekasyāpi samyag anuṣṭhānāt katham ubhayoḥ phalaṁ vindate ? ity ucyate –

**yat sāmkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate |
ekam sāmkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati ||5||**

yat sāmkhyair jñāna-niṣṭhaiḥ saṁnyāsibhiḥ prāpyate sthānaṁ mokṣākhyam tad yogair api jñāna-prāpty-upāyatvenēsvare samarpya karmāṇy ātmanaḥ phalam anabhisamdhāyanutiṣṭhanti ye te yogā yoginaḥ | tair api paramārtha-jñāna-saṁnyāsa-prāpti-dvāreṇa gamyata ity abhiprāyaḥ | ata ekam sāmkhyaṁ ca yogaṁ ca yaḥ paśyati phalaikatvāt sa paśyati samyak paśyatīty arthaḥ ||5.5||

– o)O(o –

evam tarhi yogāt saṁnyāsa eva viśiṣyate | katham tarhīdam uktam [tayos tu karma-saṁnyāsāt karma-yogo viśiṣyate](#) [Gītā 5.2] iti ? sṛṇu tatra kāraṇam – tvayā pṛṣṭāṁ kevalam karma-saṁnyāsaṁ karma-yogaṁ cābhipretya tayor anyataraḥ kaḥ śreyān ? iti | tad-anurūpaṁ prativacanaṁ mayoktaṁ karma-saṁnyāsāt karma-yogo viśiṣyate iti jñānam anapekṣya | jñānāpekṣas tu saṁnyāsaḥ sāmkhyam iti mayābhipretaḥ | paramārtha-yogaś ca sa eva | yas tu karma-yogo vaidikaḥ sa ca tādarthyāt yogaḥ saṁnyāsa iti copacaryate | katham tādarthyam ? ity ucyate –

**saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ |
yoga-yukto munir brahma nacireṇādhigacchati ||6||**

saṁnyāsas tu pāramārthiko duḥkham āptum prāptum ayogato yogena vinā | yoga-yukto vaidikena karma-yogena vaidikena karma-yogeneśvara-samarpita-rūpeṇa phala-nirapekṣeṇa yukto muniḥ | mananād īśvara-svarūpasya muniḥ | brahma paramātma-jñāna-niṣṭhā-

lakṣaṇatvāt prakṛtaḥ saṁnyāso brahmocyate | **nyāsa iti brahmā brahmā hi paraḥ** [MahānārU 78] iti **śruteḥ** | brahma paramārtha-saṁnyāsam paramārtha-jñāna-niṣṭhā-lakṣaṇam na cireṇa kṣipram evādhigacchati prāpnoti | ato mayoktam **karma-yogo viśiṣyata** iti ||5.6||

– o)O(o –

yadā punar ayaṁ samyag-darśana-prāpty-upāyatvena –

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

yogena yukto yoga-yukto viśuddhātmā viśuddha-sattvo vijitātmā vijita-deho jitendriyaś ca sarva-bhūtātma-bhūtātmā sarveṣāṁ brahmādināṁ stamba-paryantānāṁ bhūtānām ātma-bhūta ātmā pratyak-cetano yasya sa sarva-bhūtātma-bhūtātmā samyag-darśity arthaḥ | sa tatraivaṁ vartamāno loka-saṁgrahāya karma kurvann api na lipyate na karmabhir badhyate ity arthaḥ ||5.7||

– o)O(o –

na cāsau paramārthataḥ karotīty ataḥ –

**naiva kiṁ cit karomīti yukto manyeta tattva-vit |
paśyañ śṛṇvan sprśaṁ jighraṇn aśnan gacchan svapañ śvasan ||8||
pralapan viśṛjan grhṇann unmiṣan nimiṣann api |
indriyāṅindriyārtheṣu vartanta iti dhārayan ||9||**

yuktaḥ samāhitaḥ san manyeta cintayet | tattvavid ātmano yāthātmyaṁ tattvaṁ vettīti tattva-vit paramārtha-darśity arthaḥ | kadā kathaṁ vā tattvam avadhārayan manyeta ? ity ucyate | manyeteti pūrveṇa saṁbandhaḥ | yasyaivaṁ tattva-vidaḥ sarva-kārya-karaṇa-ceṣṭāsu karmasv akarmaiva paśyataḥ samyag-darśinas tasya sarva-karma-saṁnyāsa evādhikārah karmaṇo'bhāva-darśanāt | na hi mṛga-tṛṣṇikāyām udaka-buddhyā pānāya pravṛtta udakābhāva-jñāne'pi tatraiva pāna-prayojanāya pravartate ||5.8-9||

– o)O(o –

yas tu punar atattva-vit pravṛttaś ca karma-yoge –

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

brahmaṇīśvara ādhāya nikṣipyā tad-arthaṁ karma karomīti bhṛtya iva svāmy-arthaṁ sarvāṇi karmāṇi | mokṣe'pi phale saṅgaṁ tyaktvā karoti yaḥ sarva-karmāṇi, lipyate na sa pāpena na saṁbadhyate padma-patram ivāmbhasodakena ||5.10||

– o)O(o –

kevalam sattva-śuddhi-mātram eva phalam tasya karmaṇaḥ syāt, yasmāt –

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

kāyena dehena manasā buddhyā ca kevalair mamatva-varjitaiḥ īśvarāyaiva karma karomi, na mama phalāya iti mamatva-buddhi-śūnyair indriyair api – kevala-śabdaḥ kāyādibhir api pratyekaṁ sambadhyate, sarva-vyāpāreṣu mamatā-varjanāya | yoginaḥ karmaṇaḥ karma kurvanti saṅgam tyaktvā phala-viśayam ātma-śuddhaye sattva-śuddhaya ity arthaḥ | tasmāt tatraiva tavādhikāra iti kuru karmaiva ||5.11||

– o)O(o –

yasmāc ca –

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

yukta īśvarāya karmaṇi karomi na mama phalāya ity evaṁ samāhitaḥ san karma-phalam tyaktvā parityajya śāntim mokṣākhyām āpnoti naiṣṭhikīm niṣṭhāyām bhavām sattva-śuddhi-jñāna-prāpti-sarva-karma-saṁnyāsa-jñāna-niṣṭhā-krameṇeti vākya-śeṣaḥ | yas tu punar ayukto'samāhitaḥ kāma-kāreṇa | karaṇam kāraḥ kāmasya kāraḥ kāma-kāraḥ | tena kāma-kāreṇa kāma-preritatayety arthaḥ | mama phalāya idaṁ karomi karma ity evaṁ phale saktō nibadhyate | atas tvaṁ yukto bhava ity arthaḥ ||5.12||

– o)O(o –

yas tu paramārtha-darśi saḥ –

**sarva-karmāṇi manasā saṁnyasyāste sukham vaśi |
nava-dvāre pure dehī naiva kurvan na kārayan ||13||**

sarvāṇi karmāṇi sarva-karmāṇi saṁnyasya parityajya nityam naimittikaṁ kāmyam pratiśiddham ca | tāni sarvāṇi karmāṇi manasā viveka-buddhyā, karmādāv akarma-sandarśanena saṁtyajyety arthaḥ | āste tiṣṭhati sukham | tyakta-vān-maṇaḥ-kāya-ceṣṭo nirāyāsaḥ prasanna-citta ātmano'nyatra nivṛtta-sarva-bāhya-prayojana iti sukham āste ity ucyate | vaśi jitendriya ity arthaḥ | kva katham āste ? ity āha – nava-dvāre pure | sapta śiṛṣāṅyāny ātmana upalabdhi-dvārāṇi, arvāk dve mūtra-purīṣa-visargārthe, tair dvārair nava-dvārām puram ucyate śarīram puram iva puram | ātmaika-svāmikam, tad-artha-prayojanaś ca indriya-mano-buddhi-viśayair aneka-phala-vijñānasyotpādakaiḥ paurair ivādhiṣṭhitam | tasmin nava-dvāre pure dehī sarvaṁ karma saṁnyasyāste |

kiṁ viśeṣaṇena ? sarvo hi dehī saṁnyāsy asaṁnyāsi vā dehe evāste | tatrānarthakaṁ viśeṣaṇam iti | ucyate – yas tv ajño dehī dehendriya-saṅghāta-mātrātma-darśi sa sarvo'pi gehe

bhūmāv āsane vā”sa iti manyate | na hi deha-mātrātma-darśino geḥa iva dehe āsa iti pratyayaḥ sambhavati | dehādi-saṅghāta-vyatiriktātma-darśinas tu dehe āse iti pratyaya upapadyate | para-karmaṇām ca parasminn ātmany avidyayādyādhyāropitānām vidyayā viveka-jñānena manasā samnyāsa upapadyate | utpanna-viveka-jñānasya sarva-karma-samnyāsino’pi geḥa iva deha eva nava-dvāre pura āsanam | prārabdha-phala-karma-samskāra-śeṣānuvṛtṭyā deha eva viśeṣa-vijñānotpatteḥ | dehe evāsta ity asty eva viśeṣaṇa-phalam vidvad-avidvat-pratyaya-bhedāpekṣatvāt |

yadyapi kārya-karaṇa-karmāṇy avidyayātmany adhyāropitāni samnyasyāste ity uktam, tathāpi ātmasamavāyi tu kartṛtvaṁ kārayitṛtvaṁ ca syāt ity āśaṅkyāḥa – naiva kurvan svayam na kārya-karaṇāni kārayan kriyāsu pravartayan | kiṁ ? yat tat kartṛtvaṁ kārayitṛtvaṁ ca dehinaḥ svātma-samavāyi sat samnyāsān na sambhavati ? yathā gacchato gatir gamana-vyāpāra-parityāge na syāt tadvat ? kiṁ vā svata eva ātmano nāsti iti ? atrocitate – nāsty ātmanaḥ svataḥ kartṛtvaṁ kārayitṛtvaṁ ca | uktam hi -- [avikāryo’yam ucyate](#) [Gītā 2.55], [śarīra-stho’pi kaunteya na karoti na lipyate](#) [Gītā 3.26] iti | [dhyāyatīva lelāyatīva](#) [BAU 4.3.7] iti ca [śruteḥ](#) ||5.13||

– o)O(o –

kiṁ ca –

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhūḥ |
na karma-phala-saṁyogaṁ svabhāvas tu pravartate ||14||**

na kartṛtvaṁ svataḥ kurv iti nāpi karmāṇi ratha-gḥaṭa-prāsādādīnīpsitatamāni lokasya sṛjaty utpādayati prabhur ātmā | nāpi rathādi kṛtavatas tat-phalena saṁyogaṁ na karma-phala-saṁyogaḥ | yadi kiṁcid api svato na karoti na kārayati ca dehī, kas tarhi kurvan kārayan ca pravartata iti, ucyate – svabhāvas tu svo bhāvaḥ svabhāvo’vidyā-lakṣaṇā prakṛtir māyā pravartate [daiṁ hi](#) [Gītā 7.14] ity ādinā vakṣyamāṇā ||5.14||

– o)O(o –

paramārthatas tu –

**nādatte kasya cit pāpam na caiva sukṛtaṁ vibhūḥ |
ajñānenāvṛtaṁ jñānam tena muhyanti jantavaḥ ||15||**

nādatte na ca gṛhṇāti bhaktasyāpi kasyacit pāpam | na caivādatte sukṛtaṁ bhaktaiḥ prayuktaṁ vibhūḥ | kim-arthaṁ tarhi bhaktaiḥ pūjādi-lakṣaṇam yāga-dāna-homādikaṁ ca sukṛtaṁ prayujyate ity āḥa – ajñānenāvṛtaṁ jñānam viveka-vijñānam, tena muhyanti karomi kārayāmi bhokṣye bhojayāmīty evam moham gacchanty avivekinaḥ saṁsāriṇo jantavaḥ ||5.15||

– o)O(o –

jñānena tu tad ajñānam yeṣāṁ nāsitam ātmanaḥ |

teṣām ādityavaj jñānaṁ prakāśayati tatparam ||16||

jñānena tu yena ajñānena āvṛtāḥ muhyanti jantavas tat ajñānaṁ yeṣāṁ jantūnām viveka-jñānena ātma-viṣayeṇa nāśitam ātmano bhavati, teṣāṁ jantūnām ādityavat yathādityaḥ samastaṁ rūpa-jātam avabhāsayati tadvat jñānaṁ jñeyam vastu sarvaṁ prakāśayati tat param paramārtha-tattvam ||5.16||

– o)O(o –

yat param jñānaṁ prakāśitam –

**tad-buddhayaḥ tad-ātmānas tan-niṣṭhāḥ tat-parāyaṇāḥ |
gacchanty apunar-āvṛttim jñāna-nirdhūta-kalmaṣāḥ ||17||**

tasmin brahmaṇi gatā buddhir yeṣāṁ te tad-buddhayaḥ, tad-ātmānas tad eva param brahma ātmā yeṣāṁ te tad-ātmanāḥ, tan-niṣṭhāḥ niṣṭhā abhiniveśas tātparyam sarvāṇi karmāṇi samnyasya tasmin brahmaṇy eva avasthānaṁ yeṣāṁ te tan-niṣṭhāḥ, tat-parāyaṇā ca tad eva param ayanam parā gatir yeṣāṁ bhavati te tat-parāyaṇāḥ kevalātma-rataya ity arthaḥ | yeṣāṁ jñānena nāśitam ātmano'jñānaṁ te gacchanti evam-vidyāḥ apunar-āvṛttim apunar-deha-sambandham jñāna-nirdhūta-kalmaṣā yathoktena jñānena nirdhūto nāśitaḥ kalmaṣaḥ pāpādi-samsāra-kāraṇa-doṣo yeṣāṁ te jñāna-nirdhūta-kalmaṣā yatayaḥ ity arthaḥ ||5.17||

– o)O(o –

yeṣāṁ jñānena nāśitam ātmano'jñānaṁ te paṇḍitāḥ katham tattvam payantīty ucyate –

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

vidyā-vinaya-saṁpanne vidyā ca vinayaś ca vidyā-vinayau, vinaya upāmaḥ, tābhyām vidyā-vinayābhyām saṁpanno vidyā-vinaya-saṁpanno vidvān vinītaś ca yo brāhmaṇas tasmin brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ | vidyā-vinaya-saṁpanne uttama-saṁskāravati brāhmaṇe sāttvike, madhyamāyām ca rājasyām gavi, saṁskāra-hīnāyām atyantam eva kevala-tāmase hasty-āḍau ca, sattvādi-guṇais taj-jaiś ca saṁskārais tathā rājasais tathā tāmasaiś ca saṁskārais atyantam evāsprṣṭām samam ekam avikriyam tad brahma draṣṭum śīlam yeṣāṁ te paṇḍitāḥ sama-darśinaḥ ||5.18||

– o)O(o –

nanv abhojyānnās te doṣavantaḥ, [samāsamābhyām viṣama-same pūjātaḥ](#) [Gautama-dharma-sūtra 2.8.20] iti [smṛteḥ](#) | na te doṣavantaḥ | katham ? –

**ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitam manaḥ |
nirdoṣam hi samam brahma tasmād brahmaṇi te sthitāḥ ||19||**

ihaiiva jīvadbhireva taiḥ samadarśibhiḥ paṇḍitair jito vaikṛtaḥ sargo janma, yeṣāṃ sāmye sarva-bhūteṣu brahmaṇi samabhāve sthitaṃ ni calībhūtaṃ mano'ntaḥkaraṇam | nirdoṣaṃ yadyapi doṣavatsu vapākādiṣu mūḍhais taddoṣair doṣavat iva vibhāvyate, tathāpi taddoṣair asprṣtām iti nirdoṣaṃ doṣavarjitaṃ hi yasmāt | nāpi svaguṇabhedabhinnam, nirguṇatvāt caitanyasya | vakṣyati ca bhagavān icchādīnām kṣetradharmatvam, anādītvānirguṇatvāt iti ca | nāpy antyā viśeṣāḥ ātmano bhedakāḥ santi, pratiśarīraṃ teṣāṃ sattve pramāṇānupapatteḥ | ataḥ samaṃ brahma ekaṃ ca | tasmāt brahmaṇi eva te sthitāḥ | tasmāt na doṣagandhamātramapi tān sprati, dehādisamghātātma-darśanābhimānābhāvāt teṣāṃ | dehādisamghātātma-darśanābhimānavadviṣayaṃ tu tat sūtram samāsamābhyām viṣamasame pūjātaḥ iti, pūjāviṣayatvena viśeṣaṇāt | dr̥ṣyate hi brahmavit ṣaḍāṅgavit caturvedavit iti pūjādānādaḥ guṇaviśeṣasāmbandhaḥ kāraṇam | brahma tu sarvaguṇadoṣasāmbandhavarjitamityatar brahmaṇi te sthitāḥ iti yuktaṃ | karmaviṣayaṃ ca samāsamābhyām ity ādi | idaṃ tu sarva-karma-saṃnyāsaviṣayaṃ prastutam, sarva-karmāṇi manasā ityārabhya ādhyāyaparisamāpteḥ ||5.19||

– o)O(o –

yasmāt nirdoṣaṃ samaṃ brahmātmā, tasmāt –

**na prahr̥ṣyet priyaṃ prāpya nodvijet prāpya cāpriyam |
sthira-buddhir asaṃmūḍho brahmaivid brahmaṇi sthitaḥ ||20||**

na prahr̥ṣyet praharṣaṃ na kuryāt priyaṃ iṣṭāṃ prāpya labdhvā | nodvijet prāpya cāpriyam aniṣṭāṃ labdhvā | deha-mātrātma-darśinām hi priyāpriya-prāptiḥ harṣa-viṣādaḥ kurvāte, na kevalātma-darśinaḥ, tasya priyāpriya-prāpty-asāmbhavāt | kiṃ ca – sarva-bhūteṣv ekaḥ samo nirdoṣa ātmeti sthirā nirvicikitsā buddhir yasya sa sthira-buddhir asaṃmūḍhaḥ saṃmoha-varjitaḥ ca syāt yathokta-brahmaivid brahmaṇi sthito' karma-kṛt sarva-karma-saṃnyāsīty arthaḥ ||5.20||

– o)O(o –

kiṃ ca, brahmaṇi sthitaḥ –

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

bāhya-sparśeṣu bāhyā ca te sparśās ca bāhya-sparśāḥ | spr̥ṣyante iti sparśāḥ śabdādayo viṣayās teṣu bāhya-sparśeṣu | asakta ātmā antaḥ-karaṇam yasya so'yam asaktātmā viṣayeṣu prīti-varjitaḥ san vindati labhate | ātmani yat sukhaṃ tad vindatīty etat | sa brahma-yoga-yuktātmā brahmaṇi yogaḥ samādhir brahma-yogas tena brahma-yogena yuktaḥ samāhitas tasmin vyāpṛta ātmā antaḥ-karaṇam yasya sa brahma-yoga-yuktātmā | sukham akṣayam aśnute vyāpnoti | tasmād bāhya-viṣaya-prīteḥ kṣaṇikāyā indriyāṇi nivartayed ātmany akṣaya-sukhārthīty arthaḥ ||5.21||

– o)O(o –

itaś ca nivartayet –

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

ye hi yasmāt saṁssparśajā viśayendriya-saṁsparśebhyo jātā bhogā bhuktayo duḥkha-yonaya eva te, avidyā-kṛtatvāt | dṛśyante hy ādhyātmikādīni duḥkhāni tan-nimittāny eva | yathā iha-loke tathā para-loke'pīti gamyate eva-śabdāt | na saṁsāre sukhasya gandha-mātram apy astīti buddhvā viśaya-mṛga-tṛṣṇikāyā indriyāṇi nivartayet | na kevalam duḥkha-yonaya eva, ādy-anta-vantaś ca, ādir viśayendriya-samyogo bhogānām antaś ca tad-viyoga eva | ataḥ ādy-antavanto'nityāḥ, madhya-kṣaṇa-bhāvitvāt ity arthaḥ | kaunteya, na teṣu bhogeṣu ramate budho viveky avagata-paramārtha-tattvaḥ | atyanta-mūḍhānām eva hi viśayeṣu ratir dṛśyate, yathā paśu-prabhṛtīnām ||5.22||

– o)O(o –

ayaṁ ca śreyo-mārga-pratipakṣī kaṣṭatamo doṣaḥ sarvānartha-prāpti-hetur durnivāraś ceti tat-parihāre yatnādhikeyaṁ kartavyam ity āha bhagavān –

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

śaknoty utsahata ihaiva jīvaṁ eva yaḥ soḍhum prasahitum prāk pūrvam śarīravimokṣaṇāt āmaraṇāt ity arthaḥ | maraṇa-sīmā-karaṇam jīvato'vayambhāvi hi kāma-krodhodbhavo vegāḥ, anantanimitavān hi saḥ iti yāvat maraṇam tāvat na visrāmbhaṇīya ity arthaḥ | kāmaḥ indriyagocaraprāpte iṣṭo viśaye śrūyamāṇe smaryamāṇe vā anubhūte sukhahetau yā gaṇdhas tṛṣṇā sa kāmaḥ | krodhaś cātmanaḥ pratikūleṣu duḥkha-hetuṣu dryamāṇeṣu śrūyamāṇeṣu smaryamāṇeṣu vā yo dveṣaḥ sa krodhaḥ | tau kāma-krodhāv udbhavo yasya vegasya sa kāma-krodhodbhavo vegāḥ | romāñcana-prahrṣṭa-netra-vadanādi-liṅgo'ntaḥ-karaṇa-prakṣobharūpaḥ kāmodbhavo vegāḥ | gātra-prakampa-prasveda-saṁdaṣṭauṣṭha-puta-rakta-netrādi-liṅgaḥ krodhodbhavo vegāḥ | tam kāma-krodhodbhavaṁ vegam ya utsahate prasahate soḍhum prasahitum, so yukto yogī sukhī ccha loke naraḥ || ||5.23||

– o)O(o –

katham-bhūtaś ca brahmaṇi sthito brahma prāpnoti ? ity āha bhagavān –

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

yo'ntaḥ-sukho'ntar ātmani sukham yasya so'ntaḥ-sukhaḥ, tathāntar evātmany ārāma āramaṇam ākrīḍā yasya so'ntar-ārāmaḥ | tathāivāntar eva ātmany eva jyotiḥ prakāśo yasya so'ntar-jyotir eva, ya idṛśaḥ so yogī brahma-nirvāṇam brahmaṇi nirvṛtīm mokṣam iha jīvaṁ eva brahma-bhūtaḥ sann adhigacchati prāpnoti ||5.24||

– o)O(o –

kiñ ca –

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

labhante brahma-nirvāṇam mokṣam ṛṣayaḥ samyag-darśinaḥ samnyāsinaḥ kṣīṇa-kalmaṣāḥ
kṣīṇa-pāpā nirdoṣāś chinna-dvaidhāḥ chinna-saṁśayā yatātmānaḥ samyatendriyāḥ sarva-
bhūta-hite ratāḥ sarveṣāṁ bhūtānāṁ hite ānukūlye ratā ahimsakā ity arthaḥ ||5.25||

– o)O(o –

kiñ ca –

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

kāma-krodha-viyuktānām kāmaś ca krodhaś ca kāma-krodhau tābhyāṁ viyuktānām yatīnām
samnyāsīnām yata-cetasām samyatāntaḥ-karaṇānām abhita ubhayato jīvatām mṛtānām ca
brahma-nirvāṇam mokṣo vartate viditātmanām vidito jñāta ātmā yeṣāṁ te viditātmanām
teṣāṁ viditātmanām samyag-darśinām ity arthaḥ ||5.26||

– o)O(o –

samyag darśana-niṣṭhānām samnyāsīnām sadyo-muktir uktā | karma-yogaś ca īśvarārpita-
sarva-bhāveṇeśvare brahmaṇy ādhāya kriyamāṇaḥ sattva-śuddhi-jñāna-prāpti-sarva-karma-
samnyāsa-krameṇa mokṣāya iti bhagavān pade pade'bravīt, vakṣyati ca | athedānīm dhyāna-
yogaṁ samyag-darśanasya antaraṅgaṁ vistareṇa vakṣyāmīti tasya sūtra-sthānīyān ślokaṁ
upadiśati sma –

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

sparśān śabdādīn kṛtvā bahir bāhyān śrotrādi-dvāreṇāntar-buddhau praveśitāḥ śabdādayo
viṣayās tān acintayato śabdādayo bāhyā bahir eva kṛtā bhavanti | tān evaṁ bahiḥ kṛtvā cakṣuś
caivāntare bhruvoḥ kṛtvety anuśajyate | tathā prāṇāpānau nāsābhyantara-cāriṇau samau
kṛtvā | yatendriya-mano-buddhir yatāni samyatānīndriyāṇi mano buddhiś ca yasya sa
yatendriya-mano-buddhiḥ | mananāt muniḥ samnyāsī | mokṣa-parāyaṇa evaṁ deha-
samsthānān mokṣa-parāyaṇo mokṣa eva param ayanām parā gatir yasya so'yaṁ mokṣa-
parāyaṇo munir bhavet | vigatecchā-bhaya-krodha icchā ca bhayaṁ ca krodhaś cecchā-bhaya-

krodhās te vigatāḥ yasmāt sa vigatecchā-bhaya-krodhaḥ | ya evaṁ vartate sadā samnyāsī,
mukta eva saḥ | na tasya mokṣo'nyaḥ kartavyo'sti ||

– o)O(o –

**bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram |
suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati ||29||**

evaṁ samāhita-cittena kim vijñeyam ity ucyate | bhoktāraṁ yajña-tapasāṁ yajñānāṁ tapasāṁ
ca kartṛ-rūpeṇa devatā-rūpeṇa ca, sarva-loka-maheśvaraṁ sarveṣāṁ lokānāṁ mahāntam
īśvaraṁ suhṛdaṁ sarva-bhūtānāṁ sarva-prāṇināṁ pratyupakāra-nirapekṣatayā upakāriṇaṁ
sarva-bhūtānāṁ hṛdayeśayaṁ sarva-karma-phalādhyakṣaṁ sarva-pratyaya-sākṣiṇaṁ mām
nārāyaṇaṁ jñātvā śāntim sarva-saṁsāroparatim ṛcchati prāpnoti ||5.29||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-śiṣyasya
śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye pañcamo'dhyāyaḥ ||

||5||