

CHAPTER - 5
KARMA YOGA – ACTION IN KRSNA CONSCIOUSNESS

BHAGAVAD-GITA 5.1

arjuna uvāca
sannyāsaṁ karmaṇāṁ kṛṣṇa
punar yogaṁ ca śamsasi
yac chreya etayor ekaṁ
tan me brūhi su-niścitam

TRANSLATION

Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

BHAGAVAD-GITA 5.2

śrī-bhagavān uvāca
sannyāsaḥ karma-yogaś ca
niḥśreyasa-karāv ubhau
tayor tu karma-sannyāsāt
karma-yogo viśiṣyate

TRANSLATION

The Personality of Godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.

BHAGAVAD-GITA 5.3

jñeyaḥ sa nitya-sannyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho
sukhaṁ bandhāt pramucyate

TRANSLATION

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

BHAGAVAD-GITA 5.4

sāṅkhya-yogau pṛthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag
ubhayor vindate phalam

TRANSLATION

Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sāṅkhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

BHAGAVAD-GITA 5.5

yat sāṅkhyaiḥ prāpyate sthānam
tad yogair api gamyate
ekam sāṅkhyam ca yogam ca
yaḥ paśyati sa paśyati

TRANSLATION

One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

BHAGAVAD-GITA 5.6

sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireṇādhigacchati

TRANSLATION

Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

BHAGAVAD-GITA 5.7

yoga-yukto viśuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātma
kurvann api na lipyate

TRANSLATION

One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

BHAGAVAD-GITA 5.8

naiva kiñcit karomīti
yukto manyeta tattva-vit
paśyañ śṛṇvan sprśañ jighrañ
aśnan gacchan svapan śvasan

BHAGAVAD-GITA 5.9

pralapan viśṛjan gṛhṇann
unmiṣan nimiṣann api
indriyāñindriyārtheṣu
vartanta iti dhārayan

TRANSLATION

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

BHAGAVAD-GITA 5.10

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

TRANSLATION

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

BHAGAVAD-GITA 5.11

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

TRANSLATION

The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification.

BHAGAVAD-GITA 5.12

yuktaḥ karma-phalaṁ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa
phale sakto nibadhyate

TRANSLATION

The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

BHAGAVAD-GITA 5.13

sarva-karmāṇi manasā
sannyasyāste sukham vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan

TRANSLATION

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

BHAGAVAD-GITA 5.14

na kartṛtvam na karmāṇi
lokasya sṛjati prabhuḥ
na karma-phala-samyogam
svabhāvas tu pravartate

TRANSLATION

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

BHAGAVAD-GITA 5.15

nādatte kasyacit pāpam
na caiva sukṛtam vibhuḥ
ajñānenāvṛtam jñānam
tena muhyanti jantavaḥ

TRANSLATION

Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

BHAGAVAD-GITA 5.16

jñānena tu tad ajñānaṁ
yeṣāṁ nāśitam ātmanaḥ
teṣāṁ āditya-vaj jñānaṁ
prakāśayati tat param

TRANSLATION

: When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.

BHAGAVAD-GITA 5.17

tad-buddhayas tad-ātmānas
tan-niṣṭhās tat-parāyaṇāḥ
gacchanty apunar-āvṛttim
jñāna-nirdhūta-kalmaṣāḥ

TRANSLATION

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

BHAGAVAD-GITA 5.18

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

TRANSLATION

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇ a, a cow, an elephant, a dog and a dog-eater [outcaste].

BHAGAVAD-GITA 5.19

ihaiva tair jitaḥ sargo
yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma
tasmād brahmaṇi te sthitāḥ

TRANSLATION

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

BHAGAVAD-GITA 5.20

na prahṛṣyet priyaṁ prāpya
nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho
brahma-vid brahmaṇi sthitāḥ

TRANSLATION

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

BHAGAVAD-GITA 5.21

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

TRANSLATION

Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

BHAGAVAD-GITA 5.22

ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ

TRANSLATION

: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

BHAGAVAD-GITA 5.23

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

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.

BHAGAVAD-GITA 5.24

yo 'ntaḥ-sukho 'ntar-ārāmas
tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇam
brahma-bhūto 'dhigacchati

TRANSLATION

One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

BHAGAVAD-GITA 5.25

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

TRANSLATION

Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

BHAGAVAD-GITA 5.26

kāma-krodha-vimuktānām
yatīnām yata-cetasām
abhito brahma-nirvāṇam
vartate veditātmanām

TRANSLATION

Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

BHAGAVAD-GITA 5.27

sparsān kṛtvā bahir bāhyāś
cakṣuś caivāntare bhruvoḥ
prāṇāpānau samau kṛtvā
nāsābhyantara-cāriṇau

BHAGAVAD-GITA 5.28

yatendriya-mano-buddhir
munir mokṣa-parāyaṇaḥ
vigatecchā-bhaya-krodho
yaḥ sadā mukta eva saḥ

TRANSLATION

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils, and thus controlling the mind, senses and intelligence, the transcendentalist aiming at liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

BHAGAVAD-GITA 5.29

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

TRANSLATION

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.