

ॐ श्रीपरमात्मने नमः

Om Śrīparamātmāne namaḥ

अथ अष्टादशोऽध्यायः

Atha Aṣṭādaśo'dhyāyaḥ

मोक्षसंन्यास योगः

Mokṣasannyāsa Yogaḥ

अर्जुन उवाच

Arjuna uvāca

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

sannyāsasya mahābāho tattvamicchāmi veditum ।

tyāgasya ca hr̥ṣīkeśa pṛthakkeśiniṣūdana ॥ 1 ॥

Arjuna said:

I desire to know severally, O mighty-armed, the essence or truth of 'Renunciation,' O Hṛṣīkeśa, as also of 'Abandonment', O slayer of Keśi (Kṛṣṇa).

श्रीभगवानुवाच

Śrībhagavānuvāca

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

kāmyānāṃ karmaṇāṃ nyāsaṃ sannyāsaṃ kavayo viduḥ ।

sarvakarmaphalatyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ ॥ 2 ॥

The Blessed Lord said:

The Sannyāsa to be the "renunciation of works with desire"; the wise declare "the abandonment of the fruits of all actions" as Tyāga.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

tyājyaṃ doṣavadityeke karma prāhurmanīṣiṇaḥ ।

yajñadānatapaḥkarma na tyājyamiti cāpare ॥ 3 ॥

That all actions should be abandoned as evil, declare some philosophers; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

niścayaṁ śruṇu me tatra tyāge bharatasattama ।

tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ ॥ 4॥

Hear from Me the conclusion, or the final truth, about this “abandonment”, O best of the Bharatas; “abandonment”, verily, O best of men, has been declared to be of three kinds.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

yajñadānatapaḥkarma na tyājyaṁ kāryameva tat ।

yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām ॥ 5॥

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity and also austerity, are the purifiers of even the ‘wise’.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca ।

kartavyānīti me pārtha niścitaṁ matamuttamam ॥ 6॥

But even these actions should be performed leaving aside attachment and the fruits, O Pārtha this is my certain and best belief.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागः तामसः परिकीर्तितः ॥ ७ ॥

niyatasya tu sannyaśaḥ karmaṇo nopapadyate ।

mohāttasya parityāgaḥ tāmasaḥ parikīrtitaḥ ॥ 7॥

Verily, the renunciation of “obligatory actions” is not proper; the abandonment of the same from delusion is declared to be tāmasik (dull).

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

duḥkhamityeva yatkarma kāyakleśabhayāttyajet ।

sa kṛtvā rājasam tyāgaṁ naiva tyāgaphalam labhet ॥ 8॥

He who, from fear of bodily trouble, abandons action because it is painful, thus performing a Rājasik (passionate) abandonment, obtains not the fruit of “abandonment”.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

kāryamityeva yatkarma niyataṁ kriyate'rjuna

saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ ॥ 9 ॥

Whatever "obligatory action" is done, O Arjuna, merely because it ought to be done, abandoning "attachment and also fruit," that abandonment is regarded as Sāttvik.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टः मेधावी छिन्नसंशयः ॥ १० ॥

na dveṣṭyakūśalaṁ karma kuśale nānuṣajjate ।

tyāgī sattvasamāviṣṭaḥ medhāvī chinnaśayaḥ ॥ 10 ॥

The abandoner, soaked in purity, being intelligent, with all his doubts cut asunder, hates not disagreeable action, nor is he attached to an agreeable action.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

na hi dehabhṛtā śakyam tyaktuṁ karmāṇyaśeṣataḥ ।

yastu karmaphalatyāgī sa tyāgītyabhidhīyate ॥ 11 ॥

Verily, it is not possible for an embodied being to abandon actions entirely, but he who relinquishes "the fruits of actions" is verily called a 'relinquisher' (Tyāgī).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam ।

bhavatyatyāginām pretya na tu sannyāsinām kvacit ॥ 12 ॥

The threefold fruit of action, evil, good and mixed – accrues, after death, only to those who have no spirit of 'abandonment'; never to total relinquishers.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

pañcāitāni mahābāho kāraṇāni nibodha me ।

sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām ॥ 13 ॥

Learn from Me, O mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sāṅkhya (Upaniṣad) system which is the end of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टाः दैवं चैवात्र पञ्चमम् ॥ १४ ॥

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham ।

vividhāśca pṛthakceṣṭāḥ daivaṁ caivātra pañcamam ॥ 14॥

The “seat” (body), the doer (ego), the various organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth.

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

śarīravāṅmanobhiryat karma prārabhate naraḥ ।

nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ ॥ 15॥

Whatever action a man performs by his body, speech and mind – whether right, or the reverse, these five are its causes.

तत्रैवं सति कर्तारं आत्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात् न स पश्यति दुर्मतिः ॥ १६ ॥

tatraivaṁ sati kartāraṁ ātmānaṁ kevalaṁ tu yaḥ ।

paśyatyakṛtabuddhitvāt na sa paśyati durmatih ॥ 16॥

Now, such being the case, verily he who – owing to his untrained understanding – looks upon his Self, which is “alone” (never conditioned by the “engine”), as the doer, he, of perverted intelligence sees not.

यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान् न हन्ति न निबध्यते ॥ १७ ॥

yasya nāhaṅkṛto bhāvaḥ buddhiryasya na lipyate ।

hatvāpi sa imāṅllokān na hanti na nibadhyate ॥ 17॥

He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

jñānaṁ jñeyaṁ pariñātā trividhā karmacodanā ।

karaṇaṁ karma karteti trividhaḥ karmasaṅgrahaḥ ॥ 18॥

Knowledge, the known and knower form the three-fold “impulse to action”: the organs, the action, the agent, form the three-fold “basis of action.”

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

**jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ |
procyate guṇasaṅkhyāne yathāvacchṛṇu tānyapi || 19||**

'Knowledge', 'action', and 'actor' are declared in the Science of Temperaments (guṇas) to be of three kinds only, according to the distinctions of temperaments; hear them also duly.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

**sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate |
avibhaktaṁ vibhakteṣu tajjñānaṁ viddhi sāttvikam || 20||**

That by which one sees the one indestructible Reality in all beings, undivided in the divided, know that "knowledge" as Sāttvik (Pure).

पृथक्त्वेन तु यज्ज्ञानम् नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २२ ॥

**pr̥thaktvena tu yajjñānam nānābhāvānpr̥thagvidhān |
vetti sarveṣu bhūteṣu tajjñānaṁ viddhi rājasam ||21||**

But that "knowledge" which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rājasik (passionate).

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

**yattu kṛtsnavadekasmin kārye saktamahaitukam |
atattvārthavadalpaṁ ca tattāmasamudāhṛtam || 22||**

But that "knowledge," which clings to one single effect, as if it were the whole, without reason, without foundation in truth, and narrow, that is declared to be Tāmasik (dull).

नियतं सङ्गरहितम् अरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

**niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam |
aphalaprepsunā karma yattatsāttvikamucyate || 23||**

An "action" which is ordained, which is free from attachment, which is done without love or hatred, by one who is not desirous of the fruit, that action is declared to be Sāttvik (pure).

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

**yattu kāmeṣṣunā karma sāhaṅkāreṇa vā punaḥ ।
kriyate bahulāyāsaṁ tadrājasamudāhṛtam ॥ 24॥**

But that “action” which is done by one, longing for desires, or gain, done with egoism, or with much effort, is declared to be Rājasik (passionate).

अनुबन्धं क्षयं हिंसां अनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

**anubandhaṁ kṣayaṁ hiṁsāṁ anavekṣya ca pauruṣam ।
mohādārabhyate karma yattattāmasamucyate ॥ 25॥**

That “action” which is undertaken from delusion, without regard for the consequence, loss, injury, and ability, is declared to be Tāmasik (dull).

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

**muktasaṅgo'nahaṁvādī dhṛtyutsāhasamanvitaḥ ।
siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate ॥ 26॥**

An “agent” who is free from attachment, non-egoistic, endowed with firmness and enthusiasm, and unaffected by success or failure, is called Sāttvik (pure).

रागी कर्मफलप्रेप्सुः लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

**rāgī karmaphalaprepsuḥ lubdho hiṁsātmako'śuciḥ ।
harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ ॥ 27॥**

Passionate, desiring to gain the fruits-of-actions, greedy, harmful, impure, full of delight and grief, such an “agent” is said to be Rājasik (passionate).

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

**ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ ।
viṣādī dīrghasūtrī ca kartā tāmasa ucyate ॥ 28॥**

Unsteady, vulgar, unbending, cheating, malicious, lazy, despondent, and, procrastinating, such an “agent” is said to be Tāmasik (Dull).

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रुणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

buddherbhedam dhṛteścaiva guṇatastrividham śruṇu

procyamānamaśeṣeṇa pṛthaktvena dhanañjaya ॥ 29 ॥

Hear (you) the three-fold division of “understanding” and “fortitude” (made) according to the qualities, as I declare them fully and severally, O Dhanañjaya.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye ।

bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttvikī ॥ 30 ॥

That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that “understanding” is Sāttvik (pure), O Pārtha.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

yayā dharmamadharmaṁ ca kāryam cākāryameva ca ।

ayathāvatprajānāti buddhiḥ sā pārtha rājasī ॥ 31 ॥

That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done, that intellect (understanding), O Pārtha, is Rājasik (passionate).

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

adharmaṁ dharmamiti yā manyate tamasāvṛtā ।

sarvārthānviparītāṁśca buddhiḥ sā pārtha tāmasī ॥ 32 ॥

That which, enveloped in darkness, sees Adharma as Dharma, and all things perverted, that intellect (understanding), O Pārtha is Tāmasik (Dull).

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ ।

yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ॥ 33 ॥

The unwavering “fortitude” by which, through Yoga, the functions of the mind, the Prāṇa and the senses are restrained, that “fortitude,” O Pārtha, is Sāttvik (pure).

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

yayā tu dharmakāmārthān dhṛtyā dhārayate'rjuna |

prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī || 34||

But the "fortitude," O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits-of-actions, that "fortitude," O Pārtha, is Rājasik (passionate).

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधाः धृतिः सा पार्थ तामसी ॥ ३५ ॥

yayā svapnam bhayaṁ śokaṁ viṣādam madameva ca |

na vimuñcati durmedhāḥ dhṛtiḥ sā pārtha tāmasī || 35||

The 'constancy' because of which a stupid man does not abandon sleep, fear, grief, depression, and also arrongance (conceit), that "fortitude," O Pārtha, is Tāmasik (Dull).

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

sukhaṁ tvidānīm trividhaṁ śruṇu me bharatarṣabha |

abhyāsādramate yatra duḥkhāntaṁ ca nigacchati || 36||

And now hear from me, O best among the Bharatas, of the three-fold "pleasure," in which one rejoices by practice, and surely comes to the end-of-pain.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥ ३७ ॥

yattadagre viṣamiva pariṇāme'mṛtopamam |

tatsukhaṁ sāttvikam proktam ātmabuddhiprasādajam || 37||

That which is like poison at first, but in the end like nectar, that "pleasure" is declared to be Sāttvik (pure), born of the purity of one's own mind, due to Self-realization.

विषयेन्द्रियसंयोगात् यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

viṣayendriyasamyogāt yattadagre'mṛtopamam |

pariṇāme viṣamiva tatsukhaṁ rājasam smṛtam || 38||

That pleasure which arises from the contact of the sense-organs with the objects, (which is) at first like nectar, (but is) in the end like poison, that is declared to be Rājasik (passionate).

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

yadagre cānubandhe ca sukhaṁ mohanamātmanaḥ ।

nidrālasypmamādottham tattāmasamudāhṛtam ॥ 39॥

The pleasure, which at first and in the sequel deludes the Self, arising from sleep, indolence and heedlessness, is declared to be Tāmasik (Dull).

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

na tadasti pṛthivyāṁ vā divi deveṣu vā punaḥ ।

sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syātribhiraḅṅaiḥ ॥ 40॥

There is no being on earth, or again in heaven among the “Devas” (heavenly beings), who is totally liberated from the three qualities, born of Prakṛti (matter).

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

brāhmaṅakṣatriyaviśāṁ sūdrāṅāṁ ca parantapa ।

karmāṅi pravibhaktāni svabhāvaprabhavairaḅṅaiḥ ॥ 41॥

Of scholars (Brāhmaṅa), of leaders (Kṣatriya), and of traders (Vaiśā), as also of workers (Sūdrā), O Parantapa, the duties are distributed according to the qualities born of their own nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

śamo damastapaḥ śaucam kṣāntirājavameva ca ।

jñānaṁ vijñānamāstikyaṁ brahmakarma svabhāvajam ॥ 42॥

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realization, belief-in-God – are the duties of the Brahmaṅas, born of their own nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

śauryaṁ tejo dhṛtirdākṣyaṁ yuddhe cāpyapalāyanam ।

dānamīśvarabhāvaśca kṣātraṁ karma svabhāvajam ॥ 43॥

Prowess, splendour, firmness, dexterity, and also not fleeing from battle, generosity, lordliness – these are duties of the Kṣātriyas, born out of their own nature.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

kr̥ṣigaurakṣyavāṇijyaṁ vaiśyakarma svabhāvajam ।

paricaryātmakam karma śūdrasyāpi svabhāvajam ॥ 44॥

Agriculture, cattle-rearing and trade are the duties of the Vaiśyas, born of their own nature; and service is the duty of the Śūdras, born of their own nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ ।

svakarmanirataḥ siddhiṁ yathā vindati tacchṛṇu ॥ 45॥

Devoted, each to his own duty, man attains perfection. Listen, how he attains perfection, engaged in his own duty.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam ।

svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ ॥ 46॥

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him, with one's own duty, man attains Perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt ।

svabhāvaniyataṁ karma kurvannāpnoti kilbiṣam ॥ 47॥

Better is one's own duty (though) destitute of merits, than the duty of another well-performed. He who does the duty ordained by his own nature, incurs no sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

sahajaṁ karma kaunteya sadoṣamapi na tyajet ।

sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ ॥ 48॥

One should not abandon, O Kaunteya, (son of Kuntī) the duty to which one is born, even though it be faulty. For, all undertakings are associated with evil, as fire is with smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ ४९ ॥

asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ ।

naiṣkarmyasiddhiṁ paramāṁ sannyaśenādhigacchati ॥ 49॥

He whose intellect is unattached everywhere, who has subdued his mind, from whom desire has fled, he, through renunciation attains the Supreme State of Freedom-from-action.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

siddhim prāpto yathā brahma tathāpnoti nibodha me ।

samāsenaiṣa kaunteya niṣṭhā jñānasya yā parā ॥ 50॥

How he, who has attained perfection, reaches Brahman (the Eternal), that in brief do you learn from Me, O Kaunteya, that Supreme State-of-Knowledge.

बुद्ध्या विशुद्ध्या युक्तः धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

buddhyā viśuddhayā yuktaḥ dhṛtyātmānaṁ niyamy ca ।

śabdādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca ॥ 51॥

Endowed with a pure intellect; controlling the self by firmness; relinquishing sound and other sense objects; and abandoning attraction and hatred;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

viviktasevī laghvāśī yataṁvākkāyamānaśaḥ ।

dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ ॥ 52॥

dwelling in solitude; eating but little, speech, body and mind subdued; always engaged in meditation and concentration; taking refuge in dispassion;

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तः ब्रह्मभूयाय कल्पते ॥ ५३ ॥

aḥaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ ।

vimucya nirmamaḥ śāntaḥ brahmabhūyāya kalpate ॥ 53॥

Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of 'mine', and so peaceful – he is fit to become Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।

samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parāṁ ॥ 54॥

Becoming Brahman, Serene in the Self, he neither grieves nor desires; the same to all beings, he obtains a supreme devotion towards Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ ।

tato mām tattvato jñātvā viśate tadanantaram ॥ 55॥

By devotion he knows Me in Essence; what and who I am; then, having known Me in My Essence, he forthwith enters into the Supreme.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ ।

matprasādādavāpnoti śāśvataṁ padamavyayam ॥ 56॥

Doing all actions, always taking refuge in Me, by My grace he obtains the Eternal, Indestructible State, or Abode.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

cetasā sarvakarmāṇi mayi sannasya matparaḥ ।

buddhiyogamupāśritya maccittaḥ satataṁ bhava ॥ 57॥

Mentally renouncing all actions in Me, having Me as the Highest goal, resorting to the Yoga-of discrimination, ever fix your mind in Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

maccittaḥ sarvadurgāṇi matprasādāttariṣyasi ।

atha cettvamahaṅkāraṭ na śroṣyasi vinaṅkṣyasi ॥ 58॥

Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yadahaṅkāramāśritya na yotsya iti manyase ।

mithyaiṣa vyavasāyaste prakṛtistvām niyokṣyati ॥ 59॥

Filled with egoism, if you think, "I will not fight," vain is this, your resolve; (for your) nature will compel you to fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ ६० ॥

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā ।

kartuṁ necchasi yanmohāt kariṣyasyavaśo'pi tat ॥ 60॥

O son of Kunti, bound by your own Karma (Action), born of your nature, that which, through delusion you wish not to do, even that you shall do, helplessly.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

Īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati ।

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥ 61॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

Tameva śaraṇaṃ gaccha sarvabhāvena bhārata ।

tatprasādātparāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ॥ 62॥

Fly unto Him for refuge with all your being, O Bhārata; by His grace you shall obtain Supreme Peace (and) the Eternal Abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

iti te jñānamākhyātaṃ guhyādguhyataraṃ mayā ।

vimṛśyaitadaśeṣeṇa yathecchasi tathā kuru ॥ 63॥

Thus, the "Wisdom" which is a greater secret than all secrets, has been declared to you by Me; having reflected upon it fully, you now act as you choose.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarvaguhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ ।

iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam ॥ 64॥

Hear again My supreme word, most secret of all; because you are dearly beloved of Me, therefore, I will tell you what is good (for you).

मन्मना भव मद्भक्तः मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

manmanā bhava madbhaktaḥ madyājī māṃ namaskuru ।

māmevaiṣyasi satyaṃ te pratijāne priyo'si me ॥ 65॥

Fix your mind upon Me; be devoted to Me; sacrifice for Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja ।

ahaṁ tvā sarvapāpebhyaḥ mokṣayiṣyāmi mā śucaḥ ॥ 66॥

Abandoning all Dharmas,(of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

idaṁ te nātapaskāya nābhaktāya kadācana ।

na cāsuśrūṣave vācyam na ca mām yo'bhyasūyati ॥ 67॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

ya imaṁ paramaṁ guhyaṁ madbhakteshvabhidhāsyati ।

bhaktim mayi parāṁ kṛtvā mamevaiṣyatyasamśayaḥ ॥ 68॥

He who, with supreme devotion to Me, will teach this supreme secret to My devotees, shall doubtless come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मात् अन्यः प्रियतरो भुवि ॥ ६९ ॥

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ ।

bhavitā na ca me tasmāt anyaḥ priyatara bhuvi ॥ 69॥

Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहं इष्टः स्यामिति मे मतिः ॥ ७० ॥

adhyeṣyate ca ya imaṁ dharmyaṁ samvādamāvayoḥ ।

jñānayajñena tenāham iṣṭaḥ syāmiti me matiḥ ॥ 70॥

And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the "sacrifice-of-wisdom," such is My conviction.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ ।

so'pi muktaḥ śubhāṁllokān prāpnuyātpuṇyakarmaṇām ॥ 71॥

That man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

kaccidetacchrutam pārtha tvayaikāgreṇa cetasā ।

kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya ॥ 72॥

Has this been heard, O son of Pṛthā, with single-pointed mind? Has the distraction, caused by your 'ignorance,' been dispelled, O Dhanañjaya?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna Uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta ।

sthito'smi gatasandehaḥ kariṣye vacanam tava ॥ 73॥

Arjuna said:

Destroyed is my delusion, as I have now gained my memory (knowledge) through your grace, O Acyuta. I am firm; my doubts are gone. I will do according to your word (bidding).

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषं अद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sañjaya Uvāca

ityaham vāsudevasya pāthasya ca mahātmanaḥ ।

saṁvādamimamaśrauṣam adbhutaṁ romaharṣaṇam ॥ 74॥

Sañjaya said: Thus I heard this wonderful dialogue between Vāsudeva and the high-souled Pārtha, which causes the hair to stand on end.

व्यासप्रसादाच्छ्रुतवान् एतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात् साक्षात्कथयतः स्वयम् ॥ ७५ ॥

vyāsaprasādācchrutavān etadguhyamaḥam param ।

yogaṁ yogeśvarātkṛṣṇāt sākṣātkathayataḥ svayam ॥ 75॥

through the grace of Vyāsa I have heard, this supreme and most secret Yoga, directly from Kṛṣṇa, the Lord of Yoga, Himself declaring it.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

**rājansaṁsmṛtya saṁsmṛtya saṁvādamimamadbhutam ।
keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca muhurmuḥuḥ ॥ 76॥**

O King, remembering this wonderful and holy dialogue between Keśava and Arjuna, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

**tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ ।
vismayo me mahān rājan hr̥ṣyāmi ca punaḥ punaḥ ॥ 77॥**

O King, repeatedly recollecting that greatly extraordinary Form of Hari, I am struck with wonder and I rejoice again and again.

यत्र योगेश्वरः कृष्णः यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

**yatra yogeśvaraḥ kṛṣṇaḥ yatra pārtho dhanurdharaḥ ।
tatra śrīrvijayo bhūtiḥ dhruvā nīrmatirmama ॥ 78॥**

wherever is Kṛṣṇa the Lord of Yoga , wherever is Pārtha,. the archer, there are prosperity, victory, happiness and firm (steady or sound) policy; this is my conviction.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यास योगो नाम
अष्टादशोऽध्यायः ॥

**Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmadevyāyām
yogaśāstre Śrīkṛṣṇārjunasamvāde Mokṣasannyāsayogo nāma
aṣṭādaśo'dhyāyaḥ ॥**