

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 ।
yajñādānatapaḥkarma 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 ॥

niścayaṃ 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 tyājyaṃ kāryameva tat ।

yajño dānaṃ 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 saṅgaṃ tyaktvā phalāni ca ।

kartavyānīti me pārtha niścitaṃ 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 tyāgaṃ 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 niyatam kriyate'rjuna

saṅgam tyaktvā phalam 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 dveṣṭyakūśalam 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 ॥

aniṣṭamiṣṭam miśraṁ ca trividham 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 ।

sāṅkhyae 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 पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

**adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham ।
vividhāśca pṛthakceṣṭā 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 ।
न्याय्यम् वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

**śarīravāṅmanobhiryat karma prārabhate naraḥ ।
nyāygam 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 कृतो 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 ॥

pṛthaktvena tu yajjñānam nānābhāvānprthagvidhān ।

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 kāmepsunā 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).

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

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām

yogaśāstre Śrīkṛṣṇārjunasamvāde Mokṣasannyāsayogo nāma

aṣṭādaśo'dhyāyaḥ ॥