

ॐ श्रीपरमात्मने नमः  
**Om Śrīparamātmāne namaḥ**

अथ अष्टादशोऽध्यायः  
**Atha Aṣṭādaśo'dhyāyaḥ**  
मोक्षसंन्यास योगः  
**Mokṣasannyāsa Yogaḥ**

श्रीभगवानुवाच  
**Śrībhagavānuvāca**

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

**na tadasti pṛthivyām vā divi deveṣu vā punaḥ ।**  
**sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syātribhirguṇaiḥ ॥ 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 ॥

**brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa ।**  
**karmāṇi pravibhaktāni svabhāvaprabhavairguṇaiḥ ॥ 41॥**

*Of scholars (Brāhmaṇa), of leaders (Kṣatriya), and of traders (Vaiśā), as also of workers (Śūdrā), 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 śaucaṁ kṣāntirārjavameva 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 Brahmanas, 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 ।**

**paricaryātmakaṁ 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 pravṛttirbhūtānāṁ yena sarvamidaṁ tatam ।**

**svakarmanā tamabhyarçya 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 jītātmā 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 ॥

**siddhiṁ prāpto yathā brahma tathāpnoti nibodha me ।**

**samāsenaiṣva 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 dhr̥tyātmānaṁ niyamya 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 yatavākkāyamānasaḥ ।**

**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 ॥

**ahaṅkāraṁ 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 madbhaktim labhate parām ॥ 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 ॥

**bhaktiā 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 मद्भ्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

**sarvakarmāṅyapi 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 sanniyasya 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 cettvamahaṅkāraṁ 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 kariṣyasiavaśo'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 sarvabhūtānām hṛddeśe'rjuna tiṣṭhati ।**

**bhṛāmayansarvabhūtāni 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 śaraṇaṁ gaccha sarvabhāvena bhārata ।**

**tatprasādātparāṁ śāntiṁ sthānaṁ 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 jñānamākhyātaṁ guhyād guhyataraṁ 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 ॥

**sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ 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 māṁ namaskuru ।**

**māmevaiṣyasi satyaṁ 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 mokṣayaiṣyāmi 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 cāśuśrūṣave vācyaṁ na ca māṁ 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 madbhakteṣvabhidhāsyati ।**

**bhaktiṁ mayi parāṁ kṛtvā māmevaiṣyatyasamśayaḥ ॥ 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 priyataro 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 saṁvādamāvayoḥ ।**

**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 ॥

**śraddhāvānanaśūyaśca 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 ॥

**kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā ।**

**kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya ॥ 72॥**

*Has this been heard, O son of Pritha, 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 vacanaṁ 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 pārthasya ca mahātmanaḥ ।**

**saṁvādamimamaśrauṣaṁ 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 etadguhyamaḥ param ।**

**yogaṁ yogeśvarātkṛṣṇāt sāksātkathayataḥ 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 श्रीकृष्णार्जुनसम्वादे मोक्षसंन्यास योगो नाम अष्टादशोऽध्यायः ॥

**Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre**

**Śrīkṛṣṇārjunasamvāde Mokṣasannyāsayogo nāma aṣṭādaśo'dhyāyaḥ ॥**

