

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 svabhāvaprabhavaairguṇaiḥ ॥ 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 ।**

**samāsenaiiva 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 niyamyā 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 मद्द्व्यपाश्रयः ।

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 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 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.*