

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 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 ।

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.