

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 parijñātā 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 guṇabhedaḥ |  
procyate guṇasaṅkhyāne yathāvacchr̥ṇu 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 ।  
viśādī dīrghasūtrī ca kartā tāmasa ucyate ॥ 28 ॥**

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