

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 ।  
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 veti 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 viṣādaṁ 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 ॥**