

॥ श्री कृष्ण पर ब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता
अथ अष्टादशोऽध्यायः । मोक्ष-संन्यास-योगः

**Sri Krishna Para BrahmaNe Nama: = Srimath Bhagavath-Githa
Chapter - 18: moksha-samnyaasa-Yoga:**

अर्जुन उवाच । संन्यासस्य महा-बाहो - तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश - पृथक्केशि-निषूदन ॥ १८-१॥

Arjuna uvaacha =

**samnyaasasya mahaa-baaho - thaththvam iChchaami vedhithum
thyaagasya cha HrushikeSa - pruthak KeSi-nishuudhana. 18-1**

Arjuna said: O mighty-armed HrushiikeSa (the Lord of all senses, Bhagavaan Sri-Krishna), I wish to know the true meaning of renunciation (samnyaasa). Also, O KeSava (Lord Sri-Krishna, who killed the demon KeSi), about relinquishment (abnegation, Thyaaga), in detail . (whether these two are different, or the same ?).

(Thyaaga is glorified in **Mahaa-NaaraayaNa-Upanishat** 5-14 as:

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

The same **Mahaa-NaaraayaNa-Upanishat** glorifies Samnyaasa in 5-15 (and EXACTLY the same verse is ALSO found in **Mundaka-Upanishat** 3-2-6) as:

वेदान्त विज्ञान विनिश्चितार्थाः संन्यास योगाद्यतयः शुद्ध सत्त्वाः ।

ते ब्रह्म लोके तु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

श्री भगवानुवाच । काम्यानां कर्मणां न्यासं - संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं - प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥

Sri Bhagavaan uvaacha =

**kaamyanaam karmaNaam nyaasam - samnyaasam kavayo vidhu:
sarva karma phala thyaagam - praahu: thyaagam vichakshaNaa: 18-2**

The learned Sages are of the opinion that Samnyaasa is the giving-up of ALL Desire-Motivated-Works, in total. The discriminating people (with deep understanding) declare that Thyaaga is the relinquishing (abandonment) of the

fruits of ALL actions. (please wait for more details on this Thyaaga in Bhagavad-Gita 18-4, 18-7 and 18-12).

त्याज्यं दोषवदित्येके - कर्म प्राहुर्मनीषिणः ।

यज्ञ दान तपः कर्म - न त्याज्यमिति चापरे ॥ १८-३॥

thyaajyam dhoshavath ithi-eke - karma praahu: maniiishiNa:
yajna dhaana thapa: karma - na thyaajyam ithi cha-apare. 18-3

Some learned Sages (like the followers of Saamkhya of Kapila) say that ALL actions should be given up (abandoned), as evil (like desires, anger, violence etc...,) is associated with all actions. But some others declare that some specific works like Vedhic Sacrifices (Yajnaas), giving for Charity (dhaanam) and austerities (thapasya) should never be given up.

निश्चयं शृणु मे तत्र - त्यागे भरत सत्तम ।

त्यागो हि पुरुषव्याघ्र - त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥

nischayam SrunNu me thathra - thyaage Bharatha saththama
thyaago hi purusha vyaaGhra – thriviDha: samprakiirthitha: 18-4

O Bharatha-Saththama (the best in Bharatha-VamSa, Arjuna), listen to My (Lord Sri-Krishna's) decision about relinquishment (thyaaga). This abandonment (Thyaaga) is also declared to be of three types, O tiger-among-men (Arjuna).

यज्ञ दान तपः कर्म - न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव - पावनानि मनीषिणाम् ॥ १८-५॥

yajna dhaana thapa: karma - na thyaajyam kaaryam eva thath
yajno dhaanam thapa:-cha-iva - paavanaani maniiishinaam. 18-5

These three acts as enjoined in the Vedhaas - Sacrifices (Yajnaas), giving for Charity (dhaanam) and austerities (thapasya) should never be abandoned, but should be performed. Because, Yajna, dhaana and thapasya are the means of purification for the learned people (who engage in meditation).

एतान्यपि तु कर्माणि - सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ - निश्चितं मतमुत्तमम् ॥ १८-६॥

Ethaani-api thu karmaaNi - sangam thyakthvaa phalaani cha
karthavyaani-ithi me PaarTha - nischitham matham uththamam. 18-6

O PaarTha (Arjuna), this is My (Lord Sri-Krishna's) firm and best doctrine (view) that these three acts (Yajnas, dhaanam and thapasya) should be performed, with relinquishment of any and all attachment and also the fruits that

may be obtained by doing so (do these three acts with karthruthva-thyaaga, mamathaa-thyaaga and phala-thyaaga).

नियतस्य तु संन्यासः - कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७॥

niyathasya thu samnyaasa: - karmaNo na-upapadhyathe
mohaath thasya parithyaaga: - thaamasa: parikiirthitha: 18-7

The Renunciation of obligatiory-karmas (must-do actions like SanDhyaavandhanam, pancha-mahaa-yajnaas, etc.,) is not appropriate (not proper). Such relinquishing of the obligatory duties due to ignorance (delusion) is considered as Thaamasic.

(Thaamasic Knowledge can not understand the necessary and sufficient conditions (determining the real attributes) that define an object (swaruupaniruupaka-Dharma), whereas the Raajasic Knowledge misunderstands the qualities of a determined object (niruupita-swaruupa-viSeshanaas).

For a proper mind-set to discharge the obligatory duties, proper food habits are very important, as stated in **Chaandhogya-Upanishat** 6-5-4 - that the mind

consists of food ..., stated as: अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी

वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

Also **Chaandhogya-Upanishat** 7-26-2 says that when food is pure, mind becomes pure, and when mind is pure, you are released from all the knots of the heart,

stated as: आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः)

दुःखमित्येव यत्कर्म - काय क्लेश भयात्यजेत् ।

स कृत्वा राजसं त्यागं - नैव त्याग फलं लभेत् ॥ १८-८॥

dhu:kham ithi-eva yath karma - kaaya kleSa bhayaath thyajeth
sa kruthvaa raajasam thyaagam - na-iva thyaaga phalam labheth. 18-8

That person who abandons (relinquishes) the obligatory duties as painful due to bodily strain (physical hardship), is doing a Raajasika abandonment and such

people will never gain the fruits of such relinquishment (can not attain purity of mind, the fruits of renunciation).

कार्यमित्येव यत्कर्म - नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव - स त्यागः सात्त्विको मतः ॥ १८-९॥

kaaryam ithi-eva yath karma - niyatham kriyathe-Arjuna
sangam thyakthvaa phalam cha-iva - sa thyaaga: saaththviko matha: 18-9

O Arjuna, when all actions (nithya and naimiththika karmas, as appropriate to the individual's varNa-&-aaSrama Dharmaas) are done as must-to-do actions, renouncing all attachment to those actions (that I am doing them and that these are my doings) and also to the fruits of those actions, such relinquishment is known as Saathvika (One has to do all three thyaagaas - karthruthva-thyaaga, mamathaa-thyaaga and phala-thyaaga).

न द्वेष्ट्यकुशलं कर्म - कुशले नानुषज्जते ।

त्यागी सत्त्व समाविष्टो - मेधावी छिन्न संशयः ॥ १८-१०॥

na dhveshti-akuSalam karma - kuSale na-anushajjathe
thyaagi saththva samaavishto - meDhaavii Chinna samSaya: 18-10

Anyone who has relinquished, who is well established in (imbued with) Saththva-guna, who is wise (endowed with right knowledge) and who has all the doubts dispelled, will not hate any disagreeable actions, nor will have any attachment to agreeable actions.

(in this context, the teachings of KaTa-Upanishat in 1-2-24 that says – anyone who is not free from bad conduct, who is not in tranquility, who is not composed, who is not of peaceful mind, can not obtain the Supreme Lord Sriman-Narayana

by knowledge, stated as: नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥) .

न हि देहभृता शक्यं - त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्म फल त्यागी - स त्यागीत्यभिधीयते ॥ १८-११॥

na hi dheha bhruthaa Sakyam - thyakthum karmaaNi-aSeshatha:
yasthu karma phala thyaagi - sa thyaagi-ithi-abhiDhiiyathe. 18-11

It is practically impossible to abandon (relinquish) all actions, completely, for anyone who is having a body. Therefore, that person who renounces the fruits of all karmas (actions), is the real thyaagi (one who really renounced).

(the quotation from **Mahaa-NaaraayaNa-Upanishat** is significant here, as stated in 8-14 that only through renunciation, a person attains immortality:

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः) .

अनिष्टमिष्टं मिश्रं च - त्रि विधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य - न तु संन्यासिनां क्वचित् ॥ १८-१२॥

**anishtam ishtam miSram cha – thri viDham karmaNa: phalam
bhavathi-athyaaginaam prethya - na thu samnyaasinaam kvachith. 18-12**

The fruits of all actions are three types – undesirable, desirable and mixed. For those who have not renounced (Saaththvika thyaaga) the results, they accrue after performing the karma (this can also mean, after death, in the future lives) and will not accrue for those who renounced the fruits of all actions.

(the sayings from **BruhadhaaraNayaka-Upanishat** is useful to understand the nishkaama-karma, as stated in 4-4-22 that the learned desire to the Supreme Lord, through the study of the Vedaas, by sacrifices, by giving to charity and by austerities along with fastings: तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा...)

पञ्चैतानि महाबाहो - कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि - सिद्धये सर्व कर्मणाम् ॥ १८-१३॥

**panchaithaani mahaa-baaho - kaaraNaani niboDha me
saankhye kruthaanthe prokthaani - siDhdhaye sarva karmaNaam. 18-13**

O Arjuna (mahaa-baaho – mighty armed), learn from Me the five causes responsible for all actions to be accomplished, as described in Saankhya – krithaantha, a science for the correct understanding of the procedures for proper accomplishment of all actions.

(Saankhya means intelligent reasoning, and Saankhya-krithaantha means that which is determined after intelligent reasoning, in accordance with the Vedic Scriptures. That the Supreme Self – Lord Sriman-Narayana alone is the real AGENT working through the body, the senses, the PraaNaas, the Self is well explained in **BruhadhaaraNayaka-Upanishat** 3-7-22 as:

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यः विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य् एष त आत्माऽन्तर्याम्यमृतः ॥) .

अधिष्ठानं तथा कर्ता - करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा - दैवं चैवात्र पञ्चमम् ॥ १८-१४॥

aDhishTaanam thaThaa karthaa - karaNam cha pruthak-viDham
viviDhaa: cha pruthak cheshtaa - dhaivam cha-eva-athra panchamam. 18- 14

The place of action (body, where the Self is residing), the agent (Self) for all actions, the various sense-organs (the five organs of action and the mind), the different and distinct movements of the PraaNa (vital-air), and also the fifth, the Supreme-Self (Lord Sriman-NaaraayaNa).

शरीर वाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा - पञ्चैते तस्य हेतवः ॥ १८-१५॥

Sariira vaang-manobhi: - yath karma praarabhathe nara:

nyaayyam vaa vipariitham vaa – pancha-ethe thasya hethava: 18-15

Whatever action a person undertakes, with the body, speech and the mind, whether permitted by the scriptures or not (forbidden by the scriptures), the above mentioned five are its causal factors.

(for more details on Verses 18-14 and 18-15, please refer to **Brahma-Suuthraas** 2-3-18 **Jna:-atha eva** – for this reason that it is not created, the individual Self is the Knower; 2-3-33 **Karthaa Saasthra-arThavaththvaath** – The Self is the agent, because the Scripture having a purport; 2-3-41 **paraaththu thath Sruthe:** - But from the Supreme, because the Scripture says so (that the individual Self is dependent on the Supreme Self); and 2-3-42 **Krutha prayathna-apekshasthu vihitha prathishiDhdhaavaiyarThi-aadhibhya:** - with a view to the effects made, because of the purposelessness of the injunctions and prohibitions).

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८-१६॥

thathra-evam sathi karthaaram - aathmaanam kevalam thu ya:

paSyathi-akrutha buDhdhithvaath – na sa paSyathi dhurmathi: 18-16

If this were to be the situation (that the five are the causes of all actions), anyone who observes that the Self alone as the agent, is doing so due to an uncultivated knowledge, and such persons are not really seeing at all, due to their perverted intellect (crooked mind).

यस्य नाहङ्कृतो भावो - बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥

**yasya naahamkrutho bhaavo – buDhdhi: yasya na lipyathe
hathvaapi sa imaan lokaan – na hanthi na nibaDhyathe. 18-17**

That person who is liberated from the false notion that “ I am the doer “, and whose understanding is not clouded (not tainted by the notion that I am the doer and the fruits are also mine), does not kill anyone, even though he is killing all these people (in a fair battle) and he is not bound (by the karma-phalam).

ज्ञानं ज्ञेयं परिज्ञाता - त्रिविधा कर्म चोदना ।

करणं कर्म कर्तेति - त्रिविधः कर्म सङ्ग्रहः ॥ १८-१८॥

**jnaanam jneyam parijnaathaa – thriviDhaa karma chodhanaa
karaNam karma karthethi – thriviDha: karma sangraha: 18-18**

Knowledge, the object of Knowledge and the Knower (with a clear understanding I am not the doer) are the threefold initiators of all actions. The actual doer, the instrument (materials required to do that action) for doing those actions and the very act itself, are the threefold constituents of all actions.

(Knowledge is to know about the actions that MUST be performed – Aajnaa-kaimkaryam. Object of Knowledge is that action that MUST be performed. The Knower is that person who knows that action that MUST be performed).

ज्ञानं कर्म च कर्ताच - त्रिधैव गुण भेदतः ।

प्रोच्यते गुण सङ्ख्याने - यथावच्छृणु तान्यपि ॥ १८-१९॥

**jnaanam karma cha karthaa cha - thriDhaiva guNa bhedhatha:
prochyathe guNa sankhyaane - yaThaavath SruNu thaanyapi. 18-19**

Taking into consideration the effect of the three GuNaas, the Knowledge, the act (actions done) and the agent (one who does, the doer) are declared to be of three types, due to the differences in their GuNaas - Saththva, Rajas and Thams and listen about them also, as they truly are.

सर्व भूतेषु येनैकं - भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु - तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२०॥

**sarva bhuutheshu yena-ekam - bhaavam avyayam iikshathe
avibhaktham vibhaktheshu - thath jnaanam viDhdhi saaththvikam. 18-20**

That particular Knowledge alone can be called Saaththvic, which makes a person see an imperishable (avyayam) existence of the Soul (which is of the form of Knowledge), undivided in all the divided beings (Even though the Soul is residing in a perishable body, It is imperishable and is NOT different based on the four VarNa-AaSramaas, or the different physical features like tall, short, hefty, lean, fair, dark etc...,) .

पृथक्त्वेन तु यज्ज्ञानं - नाना भावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु - तज्ज्ञानं विद्धि राजसम् ॥ १८-२१ ॥

**pruThakthvena thu yath jnaanam - naanaa bhaavaan pruThak viDhaan
veththi sarveshu bhuutheshu - thath jnaanam viDhdhi raajasam. 18-21**

That Knowledge is called Raajasic, which makes a person see as different entities (Selves) of different nature, due to their different individualities. They see this difference due to the rewards they are expecting. (due to the differences in the four VarNa-AaSramaas, and also with different physical features like tall, short, hefty, lean, fair, dark etc..., the Soul is seen as different due to these bodily attributes) .

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च - तत्तामसमुदाहृतम् ॥ १८-२२ ॥

**yath thu kruthsnavath ekasmin - kaarye saktham ahaithukam
athaththvaarThavath alpam cha - thath thaamasam udhaahrutham. 18-22**

That Knowledge is said to be Thaamasik, which sticks to one single action as if that act alone is everything (as the whole). That kind of Knowledge is not based on any Scriptural reasoning and not true and is very insignificant.

(Thaamasik acts like the worship of ghosts and evil spirits will only yield very insignificant results).

नियतं सङ्ग रहितमराग द्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म - यत्तत्सात्त्विकमुच्यते ॥ १८-२३ ॥

**niyatham sanga rahitham - araaga dhveshatha: krutham
aphala prepsunaa karma - yath thath saaththvikam uchyathe. 18-23**

Only those obligatory (mandatory) acts are considered Saathvik, which are performed without any attachment (that I am doing) , without any liking or dislike, and by a person who is not doing them expecting any results as reawrds.

यत्तु कामेप्सुना कर्म - साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं - तद्राजसमुदाहृतम् ॥ १८-२४ ॥

**yath thu kaamepsunaa karma - sa-ahankaareNa vaa puna:
kriyathe bahuLa-aayaasam - thath raajasam udhaahrutham. 18-24**

Those acts are said to be Raajasik, which are performed only to gratify one's desires (expecting results as rewards), under the motivation of egoism and with

enormous effort (more effort than actually needed, to create a show that I alone could do such a herculean task).

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म - यत्तामसमुच्यते ॥ १८-२५॥

**anubanDham kshayam himsaam - anapekshya cha paurusham
mohaath aarabhyathe karma - yath thath thaamasam uchyathe. 18-25**

Those acts are said to be Thaamasik, which are undertaken only under delusion, without any consideration for the consequences, resulting in a huge loss, or injury and beyond a person's capacity.

(Injury is pain caused to other living entities while doing that kind of work. Capacity is individual limitations to do the job. Delusion is to forget the Agency of the Supreme Lord while doing the act).

मुक्त सङ्गोऽनहंवादी - धृत्युत्साह समन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः - कर्ता सात्त्विक उच्यते ॥ १८-२६॥

**muktha sanga:-anaham vaadhii – Dhruthi-uthsaaha samanvitha:
siDhdhi-asiDhdhyo: nirvikaara: - karthaa saaththvika uchyathe. 18-26**

That person doing an act (karthaa) is considered as Saathvik, who is free from all attachments (to the fruits of those actions), does not make it for a show of himself (that I am the doer), endowed with steadfastness, with a lot of enthusiasm and who is not perturbed by success or failure (in doing that act).

रागी कर्म फल प्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्ष शोकान्वितः कर्ता - राजसः परिकीर्तितः ॥ १८-२७॥

**raagii karma phala prepsu: - lubDho himsa-aathmaka:-aSuchi:
harsha Soka-anvitha: karthaa – raajasa: parikiirthitha: 18-27**

That Karthaa (the agent doing the action, doer) is considered Raajasic, who is very passionate (aspiring for name and fame), who craves for the fruits of all his actions, very greedy, will hurt others (cruel with regards to work-ethics) and impure (in thought, speech and actions) and who is prone to celebrate success (pleasure) and depressed in failure (pain).

अयुक्तः प्राकृतः स्तब्धः - शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च - कर्ता तामस उच्यते ॥ १८-२८॥

**ayuktha: praakrutha: sthabDha: - SaTo naishkruthika:-alasa:
vishaadhii dhiirgha suuthrii cha - karthaa thaamasa uchyathe. 18-28**

That Karthaa (the doer) is called Thaamasik, who is unfit to do that job (as prescribed by Scriptures), not knowledgeable (unrefined, not polished), very stubborn (improper behavior), depraved (have a liking for forbidden acts like black-magic), indolent (very lazy), despondent (in a dejected mood) and dilatory (always planning to hurt others).

बुद्धेर्भेदं धृतेश्चैव - गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण - पृथक्त्वेन धनञ्जय ॥ १८-२९॥

buDhdhe: bhedham Dhruthe: cha-iva – guNatha: thriviDham sruNu
prochyamaanam aSesheNa - pruThakthvena Dhananjaya. 18-29

O Dhananjaya (Arjuna), listen now completely and individually, about the three types of buDhdhi (intellect, proper reasoning, discriminative determination of right and wrong) and Dhruthi (fortitude, firmness, with a resolute mind), according to the three GuNaas.

प्रवृत्तिं च निवृत्तिं च - कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति - बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥

pravruththim cha nivruththim cha – kaarya-akaarye bhaya-abhaye
banDham moksham cha yaa veththi – buDhdhi: saa PaarTha saaththvikii. 18-30

O PaarTha (Arjuna), that intellect is Saathvik which knows what activity leads to material gain (Dharma, arTha and kaama, other than liberation) and what activity leads to liberation, what must be done and should not be done (based on time, place and circumstances), what to be afraid of and when to be fearless, what leads to bondage and liberation.

यया धर्ममधर्मं च - कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति - बुद्धिः सा पार्थ राजसी ॥ १८-३१॥

yayaa Dharmam aDharmam cha - kaaryam cha akaaryam eva cha
ayaThaavath prajaanaathi – buDhdhi: saa Paarttha raajasii. 18-31

O PaarTha (Arjuna), that intellect which gives misconstrued knowledge (contrary to the truth) of right as wrong (Dharma as aDharma), and also what should be done as what should not be done (kaaryam as akaaryam), is Raajasik.

अधर्मं धर्ममिति या - मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च - बुद्धिः सा पार्थ तामसी ॥ १८-३२॥

aDharmam Dharmam ithi yaa - manyathe thamasa-aavruthaa
sarvaarThaan vipariithaamScha – buDhdhi: saa PaarTha thaamasii. 18-32

O PaarTha (Arjuna), that intellect, enveloped in darkness (ignorance), is Thaamasik, which presents wrong as right (aDharma as Dharma) and which gives the perverse interpretation (diabolically opposite view – like aDharma as Dharma, asath as sath, false as truth etc...,) of every value.

धृत्या यया धारयते - मनः प्राणेन्द्रिय क्रियाः ।

योगेनाव्यभिचारिण्या - धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥

**Dhruthyaa yayaa Dhaarayathe – mana: praaNa-indhriya kriyaa:
yogena-ayabhichariNyaa – Dhruthi: saa PaarTha saaththvikii. 18-33**

O PaarTha (Arjuna), that persisting perseverance (Dhruthi, firmness) is Saathvik, which maintains an unswerving activity of the mind, the vital forces (PraaNa) and the sense-organs, through pure-pathivratha-like-Yoga (Yoga is worship and that worship of the Supreme Lord Sri-Krishna should be exclusive, not contaminated with any kind of vyabhichara-Yoga).

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी - धृतिः सा पार्थ राजसी ॥ १८-३४॥

**Yayaa thu Dharma kaama-arThaan - Dhruthyaa Dhaarayathe:-Arjuna
prasangena phala-aakaankshii – Dhruthi: saa PaarTha raajasii. 18-34**

O Arjuna, that persisting perseverance (Dhruthi, firmness) is Raajasik, which is after the results of all actions and longs for the results with excessive attachment and holds firm to Dharma, arTha and Kaama only (to right conduct, wealth and desires only, but not for liberation).

यया स्वप्नं भयं शोकं - विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा - धृतिः सा पार्थ तामसी ॥ १८-३५॥

**yayaa svapnam bhayam Sokam - vishaadham madham eva cha
na vimunchathi dhurmeDhaa – Dhruthi: saa PaarTha thaamasii. 18-35**

O PaarTha (Arjuna), that persisting perseverance (Dhruthi, firmness) is Thaamasik, by which an evil-minded person (with perverted intelligence) cannot give up sleep, fear, sorrow, depression and arrogance (arising out of sense-gratification).

सुखं त्विदानीं त्रिविधं - शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र - दुःखान्तं च निगच्छति ॥ १८-३६॥

**sukham thvidhaaniim thriviDham - SruNu me Bharatharshabha
abhyaasaath ramathe yatra – dhu:khaantham cha nigaChchathi. 18-36**

O Bharatharshabha (Arjuna, the best in the Bharatha VamSa), listen from Me, the three categories of pleasure (sukham), in which people rejoice by practicing for a long time and in which they come to the end of all their pain (of living in this material world, samsara, with unending cycles of birth-&-death).

यत्तदग्रे विषमिव - परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्म बुद्धि प्रसादजम् ॥ १८-३७ ॥

yath thath agre visham-iva – pariNaame-amruthopamam
thath sukham saaththvikam proktham - aathma buDhdhi prasaadhajam. 18-37

That pleasure (sukham) is called Saathvik, which is like poison in the beginning (when Yoga – worship is started, due to the discipline to be followed), but will be like celestial nectar at the end. This pleasure is due to a tranquil (absolutely calm) mindset, focusing on the Self.

विषयेन्द्रिय संयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव - तत्सुखं राजसं स्मृतम् ॥ १८-३८ ॥

vishaya-indhriya samyogaath – yath-thath agre-amruthopamam
pariNaame visham-iva - thath sukham raajasam smrutham. 18-38

That pleasure (sukham) is Raajasik, which is like nectar in the beginning, due to the senses getting all the gratification with those sense-objects, but will become poison at the end (because of the incapacity for any further enjoyment, due to over-indulgence in the beginning, and the same enjoyments will cause all the pain of Naraka – hell).

यदग्रे चानुबन्धे च - सुखं मोहनमात्मनः ।

निद्रालस्य प्रमादोत्थं - तत्तामसमुदाहृतम् ॥ १८-३९ ॥

yath agre cha anubandhe cha - sukham mohanam aathmana:
nidhra-aalasya pramaadhothTham - thath thaamasam udhaahrutham. 18-39

That pleasure (sukham) is declared Thaamasik, which both at the beginning and at the end, deludes oneself (due to the absence of Jnaana), through sleep, laziness (indolence), and blunders (negligence).

न तदस्ति पृथिव्यां वा - दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं - यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४० ॥

na thath asthi pruThivyaam vaa - dhivi dheveshu vaa puna:
saththvam prakruthijai: muktham – yath ebhi: syaath thribhi: guNai: 18-40

There is absolutely no living entity, either on earth or among the gods in heaven (right from Brahma to a plant), that is free (liberated) from these three GuNaas – Saththva, Rajas and Thamas, that are born of Prakruthi.

ब्राह्मण क्षत्रिय विशां - शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि - स्वभाव प्रभवैर्गुणैः ॥ १८-४१ ॥

**braahmaNa kshathriya viSaam - SuudhraaNaam cha Paranthapa
karmaaNi pravibhakthaani - svabhaava prabhavai: guNai: 18-41**

O Paranthapa (Arjuna, who is terror to his enemies), the duties (functions) of the four classes of people, BraahmaNaas, Kshathriyas, VaiSyaas and Sudhraas are very clearly classified, according to their GuNaas (Saththva, Rajas and Thamas), born of their nature (the individual Soul's previous Karmas being the cause of birth in such families).

शमो दमस्तपः शौचं - क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं - ब्रह्मकर्म स्वभावजम् ॥ १८-४२ ॥

**Samo dhama: thapa: Saucham – kshaanthi: aarjavam eva cha
jnaanam vijnaanam aasthikyam - brahma karma svabhaavajam. 18-42**

The following are the duties, born of their inherent nature, of BrahmaNas – strict control of the Senses (Sama), control of the mind (dhama), Austerity (meditation, thapasya), purity (purity of mind, speech and actions – Saucham), forbearance (kshaanthi), uprightness (aarjavam), knowledge (jnanam), special knowledge (about the Supreme-Lord, vijnaanam) and absolute faith (in the teachings of Vedhaas and Vedhic Scriptures, aasthikyam).

शौर्यं तेजो धृतिर्दाक्ष्यं - युद्धे चाप्यपलायनम् ।

दानमीश्वर भावश्च - क्षात्रं कर्म स्वभावजम् ॥ १८-४३ ॥

**Sauryam thejo Dhruthi: dhaakshyam - yuDhdhe cha-api-apalaayanam
dhaanam iiSvara bhaavaScha - kshaathram karma svabhaavajam. 18-43**

Heroism (fearlessness), invincibility, steadfastness, adroitness and not-running-away from a battle, generous giving for charity and maintaining lordliness are the ordained duties of those born with the inherent nature of Kshathriyaas.

कृषि गौ रक्ष्य वाणिज्यं - वैश्य कर्म स्वभावजम् ।

परिचर्यात्मकं कर्म - शूद्रस्यापि स्वभावजम् ॥ १८-४४ ॥

**krushi gau rakshya vaaNijyam - vaiSya karma svabhaavajam
paricharya-aathmakam karma – Suudhrasya-api svabhaavajam. 18-44**

Agriculture, rearing the cattle (protecting the cows), trade are the duties of VaiSyaas born of their inherent nature. The duty of Sudhraas is to render service, born of their inherent nature.

स्वे स्वे कर्मण्यभिरतः - संसिद्धिं लभते नरः ।

स्व कर्म निरतः सिद्धिं - यथा विन्दति तच्छृणु ॥ १८-४५॥

**sve sve karmaNi-abhiratha: - samsiDhdhim labhathe nara:
sva karma niratha: siDhdhim - yaThaa vindhathi thath SruNu. 18-45**

Devoted completely to their assigned duties as per their inherent nature, people will attain perfection. Listen now, how people can attain perfection by being devoted to their own assigned duties.

यतः प्रवृत्तिर्भूतानां - येन सर्वमिदं ततम् ।

स्व कर्मणा तमभ्यर्च्य - सिद्धिं विन्दति मानवः ॥ १८-४६॥

**yatha: pravrutthi: bhuuthaanaam - yena sarvam idham thatham
sva karmaNaa tham abhyarchya - siDhdhim vindhathi maanava: 18-46**

By worshipping that Supreme Lord (Sri-Krishna), from whom all these activities of all beings arise and by whom all these worlds are pervaded, with their assigned duties, all beings (both the chethanaas and achethanaas – sentient and non-sentient) will attain perfection.

श्रेयान्स्वधर्मो विगुणः - पर धर्मात्स्वनुष्ठितात् ।

स्वभाव नियतं कर्म - कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७॥

**Sreyaan sva Dharmo viguNa: - para Dharmaath svanushTithaath
svabhaava niyatham karma - kurvan na aapnothi kilbisham. 18-47**

Better is one's own duty even if not done perfectly, rather than the duty of another even if done perfectly. When a person does his duty as ordained by his own inherent nature, he incurs no stain of coming back to this sinful world of repeated transmigration (Karma-Yoga, even if defective, is better than Jnaana-Yoga, even if it is well-done)

सहजं कर्म कौन्तेय - सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण - धूमेनाग्निरिवावृताः ॥ १८-४८॥

**sahajam karma Kauntheya - sa dhosham api na thyajeth
sarva aarambhaa hi dhoshena – Dhuumena agni: iva aavruthaa: 18-48**

O Kauntheya (Arjuna, Kunthi's son), one should never relinquish (abandon) one's own duties, even if they are not so perfect. Because, in the beginning, all endeavors are enveloped by mistakes, just as fire is enveloped by smoke.

असक्त बुद्धिः सर्वत्र - जितात्मा विगत स्पृहः ।
नैष्कर्म्यं सिद्धिं परमां - संन्यासेनाधिगच्छति ॥ १८-४९ ॥

**asaktha buDhdhi: sarvathra – jitha-aathmaa vigatha spruha:
naishkarmya siDhdhim paramaam – samnyaasena aDhigaChchathi. 18-49**

One whose intelligence is not bound by attachments on all sides to the results of his actions, whose mind (and senses) is under control, who is free from all desires, who thinks that he is not the doer, will attain that Supreme Perfection, by transcending all actions, through renunciation (thyaaga).

सिद्धिं प्राप्तो यथा ब्रह्म - तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय - निष्ठा ज्ञानस्य या परा ॥ १८-५० ॥

**siDhdhim praaptho yaThaa Brahma – thaThaa-aapnothi niboDha me
samasena-eva Kauntheya - nishTaa jnaanasya yaa paraa. 18-50**

O Kauntheya (Arjuna), learn briefly from Me (the Supreme Lord Sri-Krishna), how a person attains (experiences) the Supreme Lord through perfection (in Karma-Yoga), who is the Supreme Goal of all Knowledge.

बुद्ध्या विशुद्ध्या युक्तो - धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा - राग द्वेषौ व्युदस्य च ॥ १८-५१ ॥

**buDhdhyaa viSuDhdhyaa yuktho – Dhruthi-aathmaanam niyamy cha
sabdha-aadhiin vishayaam thyakthvaa - raaga dhveshau vyudhasya cha. 18-51**

With a pure (clear) understanding, controlling the mind with firmness, abandoning sound and other sense-objects and eliminating both love and hatred (a person becomes worthy of experiencing the Supreme Lord).

विविक्त सेवी लघ्वाशी - यत वाक्काय मानसः ।
ध्यान योग परो नित्यं - वैराग्यं समुपाश्रितः ॥ १८-५२ ॥

**viviktha sevii laghvaaSii - yatha vaak-kaaya maanasa:
Dhayana yoga paro nithyam - vairaagyam samupaaSritha: 18-52**

Retiring to an isolated spot, eating very little (just for survival and to keep the body and Soul together), subduing the speech, body and the mind, always engaged completely in Meditation and accepting dispassion - absolute renunciation (a person becomes worthy of experiencing the Supreme Lord).

अहङ्कारं बलं दर्पं - कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो - ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

**ahankaaram balam dharpam - kaamam kroDham parigraham
vimuchya nirmama: Saantho - Brahma bhuuyaaya kalpathe. 18-53**

Renouncing ego (of mistaking the body for the Self), power, pride (arrogance due to some vaasanaas), desires, anger and all possessions (that cause that arrogance), getting rid of the feeling of I and Mine, always in a tranquil state (in meditation), a person becomes worthy of experiencing the Supreme Lord.

ब्रह्म भूतः प्रसन्नात्मा - न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु - मद्भक्तिं लभते पराम् ॥ १८-५४॥

**Brahma bhuutha: prasanna-aathmaa - na Sochathi na kaankshathi
sama: sarveshu bhuutheshu – math bhakthim labhathe paraam. 18-54**

A person having reached the state worthy of experiencing the Supreme Lord, is always in a tranquil state (without the influence of any and all vaasanaas), neither grieving nor craving (for anything and everything), regarding all beings alike, will attain Supreme devotion to Me (para-Bhakthi to Lord Sri-Krishna).

भक्त्या मामभिजानाति - यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा - विशते तदनन्तरम् ॥ १८-५५॥

**bhakthyya maam abhijaanaathi - yaavaan yaSchaasmi thaththvatha:
thatho maam thaththvatho jnaathvaa - viSathe thath anantharam. 18-55**

Through Supreme Devotion only (para-Bhakthi), a person will know Me (Lord Sri-Krishna) completely, who I am (swaruupa of Lord Sri Krishna) and what I am (the swabhaava of Lord Sri-Krishna), and knowing Me (the Supreme Lord Sri-Krishna) in reality, will enter into Me (will attain the Supreme Lord Sri-Krishna).

(swabhaava refers to the swaruupa-niruupaka-Dharmaas like Sathyathvam, Jnaanathvam, Ananthathvam, Aanandhathvam and Amalathvam. Once the nature of Bhagvaan Sri-Krishna is established with the above qualities, then His qualities refer to the niruupitha-svaruupa-viSeshaNaas like the Jnaana, Bala, AiSvarya, Viirya, Sakthi, Theja. Para-Bhakthi is a direct means to attain Bhagvaan and Para-Jnaanam and Parama-Bhakthi are different stages of Para-Bhakthi).

सर्व कर्माण्यपि सदा - कुर्वाणो मद्ध्यपाश्रयः ।

मत्प्रसादादवाप्नोति - शाश्वतं पदमव्ययम् ॥ १८-५६॥

**sarva karmaaNi-api sadhaa - kurvaaNo math vyapaaSraya:
math prasaadhaath avaapnothi - SaaSvatham padham avyayam. 18-56**

Absolutely surrendering to Me (the Supreme Lord Sri-Krishna), and constantly performing all actions (the nithya, naimiththika and kaamyaa karmas – the daily, occasional and the desire-motivated actions, as on offering to Me, along with

saathvika thyaaga), a devotee attains the Eternal and Imperishable abode of Mine (Sri VaikunTam), through My grace.

चेतसा सर्व कर्माणि - मयि संन्यस्य मत्परः ।

बुद्धि योगमुपाश्रित्य - मच्चित्तः सततं भव ॥ १८-५७ ॥

**chethasaa sarva karmaaNi - mayi samnyasya math-para:
buDhdhi yogam upaaSrithya – math-chiththa: sathatham bhava. 18-57**

Surrendering all actions (nithya, naimiththika and kaamyaa karmaas) to Me, thinking of Me as the Supreme Goal (to be attained) in your mind, resorting to BuDhdhi-Yoga (the state-of-mind that renounces karthruthvam and bhokthruthvam – doer and enjoyer feelings), focus your thoughts always (till the end-of-life) on Me (the Supreme Lord Sri-Krishna).

मच्चित्तः सर्व दुर्गाणि - मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८ ॥

**math chiththa: sarva dhurgaaNi - math prasaadhaath tharishyasi
aTha chethvam ahankaaraath - na Sroshyasi vinankshyasi. 18-58**

With your mind focused on Me, you (Arjuna) will overcome all difficulties (in this samsaara) by My grace. But, out of arrogance (thinking that I know what to do, and I do not have to follow Lord Sri-Krishna’s teachings), if you do not listen to My advice, you will perish.

यदहङ्कारमाश्रित्य - न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते - प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९ ॥

**yath ahankaaram aaSrithya - na yothsya ithi manyase
miThyaisha vyavasaayasthe – prakruthi: thvaam niyokshyathi. 18-59**

Out of your arrogance, if you think that “ I will not fight “, your decision is futile (will not last long and will change) and your own Nature (the Kshathriya GuNaas, inherent in you) will force you to fight. (Arjuna, if you do not have the sense to listen to Me, the Supreme Lord Sri-Krishna, then, a non-sentient Prakruthi – your own nature, will force you to do what you do not want to do).

स्वभावजेन कौन्तेय - निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥ १८-६० ॥

**svabhaavajena Kauntheya – nibaDhdha: svena karmaNaa
karthum neChchasi yath mohaath – karishyasi-avaSopi thath. 18-60**

O Kauntheya (Arjuna), bound by your own duty that is inherent to your own Kshathriya nature and with no control over your own will, helplessly you will be

forced to do the very same thing that you are not planning to do, due to your ignorance (delusion).

ईश्वरः सर्व भूतानां - हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्व भूतानि - यन्त्रारूढानि मायया ॥ १८-६१ ॥

iiSvara: sarva bhuuthaanaam – hrudhdheSe-Arjuna thishTathi
bhraamayan sarva bhuuthaani – yanthra-aaruDaani maayayaa. 18-61

O Arjuna, the Supreme Lord (Sri-Krishna) is residing in the hearts of every being. It is His power (Maaya, the prakruthi with its three GuNaas) that is spinning all the beings, go round and round, mounted on a machine (the body).

(BruhadhaaraNka Upanishat 3-7-22 also declares that the Supreme Lord Sri-Vaasudheva is dwelling in the Self - यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यो विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य एष त आत्माऽन्तर्याम्यमृतः ॥).

तमेव शरणं गच्छ - सर्व भावेन भारत ।

तत्प्रसादात्परां शान्तिं - स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

Tham-eva Saranam gaChcha - sarva bhaavena Bhaaratha
thath prasaadhaath param Saanthim - sThaanam praapsyasi SaaSvatham. 18-62

O Bhaaratha (Arjuna), seek SaraNaagathi in the Supreme Lord (Sri-Krishna, also called Vaasudheva) alone, in all matters. By His grace, you will find the Supreme Peace and will reach the eternal abode (Sri-VaikunTam, reaching where, you will never return to this material world, full of suffering, and not eternal).

(Upanishats talk of this Sri-VaikunTam – KaTa Upanishat in 3-9 – विज्ञान

सारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् .

Chandhogya Upanishat says so in 3-13-7 – अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः

पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥

इति ते ज्ञानमाख्यातं - गुह्याद्गुह्य तरं मया ।

विमृश्यैतदशेषेण - यथेच्छसि तथा कुरु ॥ १८-६३ ॥

ithi the jnaanam aakhyaatham - guhyaath guhya tharam mayaa
vimruSya-ethath aSesheNa – yaThaa-iChchasi thaThaa kuru. 18-63

Thus, this knowledge, the great mystery of all mysteries (concerning Jnaana, Karma and Bhakthi Yogaas), is given to you by Me (the Supreme Lord Sri-Krishna). Contemplate (comprehend, ponder over) on it completely and do whatever you want (you wish to do, to fight or not to fight).

सर्वं गुह्यं तमं भूयः - शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति - ततो वक्ष्यामि ते हितम् ॥ १८-६४ ॥

**sarva guhya thamam bhuyaya: - SruNu me paramam vacha:
ishta:-asi me dhruDam ithi - thatho vakshyaami the hitham. 18-64**

Listen to My Supreme advice, again, the greatest secret of all. As you are very dear to Me, I am telling you what is good (most beneficial) for you.

मन्मना भव मद्भक्तो - मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते - प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥
**manmanaa bhava math bhaktho - math yaaji maam namaskuru
maam eva eshyasi sathyam the - prathijaane priya:-asi me. 18-65**

Focus your mind (meditate) on Me. Become ever devoted to Me. Worship Me always, with unwavering devotion. Prostrate before Me. You will attain Me only. Truly, I promise you, as you are very dear to Me.

(**SwethaaSwathaara Upanishat** also says so in 3-8 - वेदाहमेतं पुरुषं

महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वातिमृत्युमेति नान्यः पन्था
विद्यतेऽयनाय ॥) .

सर्वं धर्मान्परित्यज्य - मामेकं शरणं ब्रज ।
अहं त्वा सर्वं पापेभ्यो - मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥
**sarva Dharmaan parithyajya - maam ekam SaraNam vraja
aham thvaa sarva paapebhyo - mokshayishyaami maa sucha: 18-66**

Completely relinquishing all Dharmaas (inability to practice Jnaana, Karma and Bhakthi Yogaas), seek Me (Lord Sri-Krishna) ALONE for refuge (absolutely Surrender to Me). I will release you from all sins (the reactions of all sins). Do not grieve.

(This verse is the essence of Bhagavad-Gita. The Supreme Lord Sri-Krishna is offering this unimaginably great offer of SaraNaagati. He will wipe out all our sins, out of His Supreme Compaasion, the minute we surrender to Him and grant

us Salvation. Doing this SaraNaagathi will guarantee Salvation to one and all, irrespective of the family in which they are born, man or woman and with no questions asked about the past sins committed. After obtaining SaraNaagathi from an Achaarya, the devotee promises to do only those things that are favourable to the Lord, will abstain from doing anything unfavourable to the Lord, will maintain absolute faith in the Lord, will seek the Lord as his ONLY protector and will completele leave the burden of his protection to the Lord. Lord Sri Ramachandra also gave similar SaraNaagathi Verse in Valmiki Ramayana 6-18-33 as: सकृद् एव प्रपन्नाय तव अस्मि इति च याचते | अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम | And Lord Varaaha Swamy also reiterated the same in Varaaha-Charama-Slokam.).

इदं ते नातपस्काय - नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं - न च मां योऽभ्यसूयति ॥ १८-६७॥

idham the na-athapaskaaya – na-abhakthaaya kadhaachana
na cha-aSuSrushave vaachyam - na cha maam ya:-abhyasuuyathi. 18-67

This great Bhagavad-Gita should not be told to one who is not doing proper meditation (austerities), who is not devoted to Lord Sri-Krishna, and to one who has not rendered service to the teacher and certainly not to one who is envious of Bhagavan and looks for defects in Bhagavaan (Lord Sri-Krishna).

य इदं परमं गुह्यं - मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा - मामेवैष्यत्यसंशयः ॥ १८-६८॥

ya idham paramam guhyam – math-bhaktheshu abhiDhaasyathi
bhakthim mayi paraam kruthvaa - maam eva-eshyathi-asamSaya: 18-68

Anyone who proclaims this supreme mystery (essence of Bhagavad-Gita) to My devotees, will certainly come to Me, acquiring Supreme devotion to Me. Absolutely, let there be no doubt about this.

न च तस्मान्मनुष्येषु - कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९॥

na cha thasmaath manushyeshu - kaschith me priya kruththama:
bhavithaa na cha me thasmaath – anya: priyatharo bhuvi. 18-69

Among all the human beings, there is none who serves Me better than the one who proclaims this Bhagavad-Gita to My devotees. There will be none more dearer to Me, on this Earth, than he who propogates this Bhagavad-Gita.

अध्येष्यते च य इमं - धर्म्यं संवादमावयोः ।

ज्ञान यज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७० ॥

aDhyeshyathe cha ya imam - Dharmyam samvaadham aavayo:
jnaana yajnena thena-aham – ishta: syaam ithi me mathi: 18-70

This is My view that the devotee who studies (properly from a Preceptor), this dialogue of ours (between Lord Sri-Krishna and Arjuna), which is consistent with the highest level of Dharma, is actually worshipping Me through the Jnaana-Yajna (Yajna - sacrifice in the form of knowledge).

श्रद्धावाननसूयश्च - शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

SraDhdhaavaan anasuuyaScha - SruNuyaath api yo nara:
sa:-api muktha: Subhaan lokaan - praapnuyaath puNya karmaNaam. 18-71

Any peson who listens to this Bhagavad-Gita, with Faith (earnestness) and without any jealousy (caviling) , will certainly be released (from all karma-banDhanaas) and will reach the auspicious worlds of those who performed puNya-Karmaas (from those worlds, that person will practice Bhakthi-Yoga or SaraNaagathi and will attain Liberation).

कच्चिदेतच्छ्रुतं पार्थ - त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञान सम्मोहः - प्रनष्टस्ते धनञ्जय ॥ १८-७२ ॥

kachchith ethath Srutham PaarTha - thvayaikaagreNa chethasaa
kachchith ajnaana sammoha: - praNashta:-the Dhananjaya. 18-72

O PaarTha (Arjuna), Did you hear this (what I gave you as Bhagavad-Gita) with a focused mind, with utmost concentration ? Has your delusion, caused by ignorance (that I will not fight), disappeared (destroyed, wiped out), O Dhanamjaya (Arjuna) ?

अर्जुन उवाच । नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३ ॥

Arjuna uvaacha =

nashto moha: smruthi: labDhaa - thvath prasaadhaath maya-Achyutha
sThitha:-asmi gatha sandheha: - karishye vachanam thava. 18-73

Arjuna Said: O Achyutha (Lord Sri-Krishna, who NEVER lets down His Prapannaas), my delusion is completely destroyed (wiped out) and I gained wisdom (smruthi, Knowledge regarding Thaththva, Hitha and PurushaarTha), by Your grace. I am very firm (in my resolve) and free from all doubts and will do as You instructed me to do (discharge my Kshathriya Dharmas, along with saathvika-thyaagam).

सञ्जय उवाच । इत्यहं वासुदेवस्य - पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोम हर्षणम् ॥ १८-७४ ॥

**Sanjaya uvaacha = ithi-aham Vaasudhevasya - PaarThasya cha mahaathmana:
samvaadham imam aSrausham - adhbhutham roma harshaNam. 18-74**

Sanjaya Said: Thus, I heard in person, this wonderful conversation between Vaasudheva (Vasudheva's son, Lord Sri-Krishna) and the Mahaathma (one who sought shelter at the Holy Feet of Lord Sri-Krishna) Arjuna, which makes my hair stand on its end (horriplations, getting goose-bumps).

व्यास प्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

**Vyaasa prasaadhaath Sruthavaan - ethath guhyam aham param
yogam yogesvaraath Krishnaath - saakshaath kaThayatha: svayam. 18-75**

By the grace of Maharshi Vedha-Vyaasa, I (Sanjaya) directly heard this supremely mysterious Yoga, as personally delivered by Lord Sri-Krishna Himself, the Supreme Lord of Yoga (Lord Sri-Krishna, the abode of Jnaana, Bala, AiSwarya, Viirya, Sakthi and Theja – Knowledge, Strength, Sovereignty, Valour, Power and Brilliance).

राजन्संस्मृत्य संस्मृत्य - संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं - हृष्यामि च मुहुर्मुहुः ॥ १८-७६ ॥

**raajan samsmruthya samsmruthya - samvaadham imam adhbhutham
KeSava-Arjunayo: puNyam - hrushyaami cha muhurmuhu: 18-76**

O King (Dhrutharaashtra), I (Sanjaya) am remembering this wonderful and auspicious (sacred) dialogue between Lord Sri-Krishna (KeSava) and Arjuna, again and again, and I (Sanjaya) am rejoicing again and again.

तच्च संस्मृत्य संस्मृत्य - रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७ ॥

**thachcha samsmruthya samsmruthya - ruupam athi-adhbhutham Hare:
vismayo me mahaan raajan - hrushyaami cha puna: puna: 18-77**

O King (Dhrutharaashtra), I (Sanjaya) am recollecting again and again that most marvelous form of Hari (the great ViSwa-Ruupam shown by Lord Sri-Krishna, which is more wonderful than the actual words of Bhagavad-Gita) and I (Sanjaya) rejoice again and again, with a great feeling of amazement.

यत्र योगेश्वरः कृष्णो - यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८॥

yathra yogeSvara: KrushNo - yathra PaarTho DhanurDhara:

thathra Sri: vijayo bhuuthi: - Dhruvaa nithi: mathi: mama. 18-78

Wherever there is Lord Sri-Krishna (Krishna – one who gives all happiness to the whole world), the Supreme Lord of Yoga, and Arjuna, the great Archer (wielding the bow, Gaandiiva), there will be Fortune, Victory, Wealth (rulership) and never failing justice (great morality). This is my (Sanjaya's) FIRM conviction.

(Bhagavad-Gita begins with an enquiry by Dhruutharaashtra whether his sons, DhuryoDhana and others are going to win the Kurukshethra war or not. Bhagavad-Gita concludes with a firm assertion by Sanjaya that wherever there is Lord Sri-Krishna and Arjuna, that side will be victorious. The most unfortunate thing is that, Dhruutharaashtra did not stop the war, and did not go for a peaceful settlement with Paandavaas, knowing fully well that Paandavaas will win this war and that all his one hundred sons are going to die in this Kurukshethra war.).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

मोक्ष संन्यास योगो नाम अष्टादशोऽध्यायः ॥ १८॥

ithi Srimath bhagavath-giithaasu upanishathsu Brahma vidhyaayaam yoga Saasthre Sri Krishna-Arjuna samvaadhe Moksha Samnyaasa Yogo naama ashtaadhaSa:-aDhyaaya:

Thus ends the Eighteenth Chapter named Moksha-Samnyaasa Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Here ends the Bhagavad-Gita, with All its Eighteen Chapters.

Sarvam Sri KrishnaarpaNam asthu.

Karma-Phalam sarvam Sri KrishnaarpaNam asthu.

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in

indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder).