

ॐ श्री परमात्मने नमः

Om Śrī Paramātmāne Namaḥ

अथ तृतीयोऽध्यायः ॥

Atha tṛtīyo'dhyāyaḥ ॥

कर्म योगः

Karma Yogaḥ

अर्जुन उवाच

Arjuna Uvāca

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

jyāyasī cetkarmaṇaste matā buddhirjanārdana ।

tat kiṁ karmaṇi ghore māṁ niyojayasi keśava ॥ 1॥

Arjuna said:

If it be thought by you that 'knowledge' is superior to 'action', O Janārdana, why then, do you, O Keśava, engage me in this terrible action?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me ।

tadekaṁ vada niścitya yena śreyo'hamāpnuyām ॥ 2॥

Moreover, with this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that "one" way by which, I, for certain may attain the Highest.

श्री भगवानुवाच

Śrī Bhagavānuvāca

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

loke'smindvividhā niṣṭhā purā proktā mayānagha ।

jñānayogena sāṅkhyānām karmayogena yoginām ॥ 3॥

The Blessed Lord Said: In this world there is a two-fold path, as I said before, O sinless one; the 'Path of Knowledge' of the Sāṅkhyās and the "Path of Action" of the Yogīs.

न कर्मणामनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmaṇāmanārambhān naiṣkarmya puruṣo'snute ।

na ca sannyasanādeva siddhiṁ samadhigacchati ॥ 4॥

Not by non-performance of actions does man reach 'actionlessness'; nor by renunciation does he attain 'Perfection'.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt ।

kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ ॥ 5॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakṛti (nature).

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

karmendriyāṇi saṁyamya ya āste manasā smaran ।

indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ॥ 6॥

He who, restraining the organs of action, sits thinking in his mind of the sense-objects, he, of deluded understanding, is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगं असक्तस्सविशिष्यते ॥ ७ ॥

yastvindriyāṇi manasā niyamyārabhate'rjuna ।

karmendriyaiḥ karmayogaṁ asaktassaviśiṣyate ॥ 7॥

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma Yoga, without attachment, he excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥

niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ ।

śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ ॥ 8॥

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।

tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥ 9 ॥

The world is bound by action other than those performed 'for the sake of sacrifice'; do thou, therefore, O son of Kunti, perform actions for that sake (for yajñā) alone, free from all attachments.

सहयज्ञाः प्रजास्सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वं एषवोऽस्त्विष्टकामधुक् ॥ १० ॥

sahayajñāḥ prajāssṛṣṭvā purovāca prajāpatiḥ ।

anena prasaviṣyadhvaṁ eṣavo'stviṣṭakāmadhuk ॥ 10 ॥

The Prajāpati (the Creator), having in the beginning (of creation) created mankind, together with sacrifices, said, "by this shall you prosper; let this be the milch – cow of your desire – "Kāmadhuk" (the mythological cow which yields all desired objects).

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

devānbhāvayatānena te devā bhāvayantu vaḥ ।

parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha ॥ 11 ॥

With this, you do nourish the Gods and may those Devās nourish you; thus nourishing one another, you shall, attain the highest good.

इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः । ॥ १२ ॥

iṣṭānbhogānhi vo devāḥ dāsyante yajñabhāvitāḥ ।

tairdattānapradāyaibhyaḥ yo bhunṅkte stena eva saḥ ॥ 12 ॥

"The Devās, nourished by the sacrifice, will give you the desired objects." Indeed he who enjoys objects, given by the Devās, without offering (in return) to them is verily a thief.

यज्ञशिष्टाशिनस्सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥ १३ ॥

yajñaśiṣṭāśinassantaḥ mucyante sarvakilbiṣaiḥ ।

bhuñjate te tvaghaṁ pāpāḥ ye pacantyātmakāraṇāt ॥ 13 ॥

The righteous, who eat the "remnants of the sacrifices" are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥ १४ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ ।

yajñātbhavati parjanyaḥ yajñāḥ karmasamudbhavaḥ ॥ 14॥

From food come forth beings; from rain food is produced; from sacrifice arises rain, and sacrifice is born of action.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam ।

tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam ॥ 15॥

Know you that action comes from Brahmāji (the creator) and Brahmāji comes from the Imperishable. Therefore, the all-pervading Brahman (God-Principle) ever rests in sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥ १६ ॥

evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ ।

aghāyurindriyārāmaḥ moghaṁ pārtha sa jīvati ॥ 16॥

He who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O Son of Pṛthā.

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥ १७ ॥

yastvātmaratireva syāt ātmatr̥ptaśca mānavaḥ ।

ātmanyeva ca santuṣṭaḥ tasya kāryaṁ na vidyate ॥ 17॥

But the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for Him verily there is nothing (more) to be done.

नैव तस्य कृतेनार्थः नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८ ॥

naiva tasya kṛtenārthaḥ nākṛteneha kaścana ।

na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ ॥18॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

tasmadasaktaḥ satataṁ kāryaṁ karma samācara |

asakto hyācarankarma paramāpnoti pūruṣaḥ || 19||

Therefore, always perform actions which should be done, without attachment; for, by performing action without attachment, man attains the Supreme.

कर्मणैव हि संसिद्धिं आस्थिता जनकादयः ।

लोक सङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

karmaṇaiva hi saṁsiddhiṁ āsthitā janakādayaḥ |

lokasaṅgrahamevāpi sampaśyankartumarhasi || 20||

Janaka and others attained Perfection verily by action only; even with a view to protecting the masses you should perform action.

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

yadyadācarati śreṣṭhaḥ tattadevetaro janaḥ |

sa yatpramaṇaṁ kurute lokastadanuvartate || 21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as a standard, that the world (people) follows.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana |

nānavāptamavāptavyaṁ varta eva ca karmaṇi || 22||

There is nothing in the three worlds, O Pārthā, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage Myself in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ |

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 23||

For, should I not ever engage Myself in action, without relaxation, men would in every way follow My Path, O son of Pṛthā.

उत्सीदेयुरिमे लोकाः न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यां उपहन्यामिमाः प्रजाः ॥ २४ ॥

utsīdeyurime lokāḥ na kuryāṁ karma cedaham ।

saṅkarasya ca kartā syāṁ upahanyānimāḥ prajāḥ ॥ 24 ॥

These worlds would perish if I did not perform action; I would be the author of confusion of “castes”, and would destroy these beings.

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तः चिकिर्षुर्लोकसङ्ग्रहं ॥ २५ ॥

saktāḥ karmaṇyavidvāṁsaḥ yathā kurvanti bhārata ।

kuryādvidvāṁstathāsaktaḥ cikirṣurlokasaṅgrahaṁ ॥ 25 ॥

As the “ignorant” men act from attachment to action, O Bharata, so should the “wise” men act without attachment, wishing the welfare of the world.

न बुद्धिभेदं जनयेत् अज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

na buddhibhedam janayet ajñānāṁ karmasaṅginām ।

joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran ॥ 26 ॥

Let no wise-man unsettle the minds of ignorant-people, who are attached to action; he should engage them in all actions, himself fulfilling them with devotion.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।

ahaṅkāravimūḍhātmā kartāhamiti manyate ॥ 27 ॥

All actions are performed, in all cases, merely by the Qualities-in-Nature (guṇas). He, whose mind is deluded by egoism, thinks “I am the doer”.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

tattvavittu mahābāho guṇakarmavibhāgayoḥ ।

guṇā guṇeṣu vartante iti matvā na sajjate ॥ 28 ॥

But he – who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he who knows that Guṇas-as-senses move amidst Guṇas-as-objects, is not attached.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu ।

tānakṛtsnavido mandān kṛtsnavinna vicālayet ॥ 29॥

Those deluded by the qualities of nature, (Guṇas), are attached to the functions of the qualities. The man-of-Perfect-Knowledge should not unsettle the 'foolish', who are of imperfect knowledge.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā ।

nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ॥ 30॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism, free from (mental) fever, (you) do fight!

ये मे मतमिदं नित्यं अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ye me matamidaṁ nityaṁ anutiṣṭhanti mānavāḥ ।

śraddhāvanto'nasūyantaḥ mucyante te'pi karmabhiḥ ॥ 31॥

Those men who constantly practice this teaching of Mine, full of faith and without cavilling, they too are freed from actions.

ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

ye tvetadabhyasūyantaḥ nānutiṣṭhanti me matam ।

sarvajñānavimūḍhāṁstān viddhi naṣṭānacetasaḥ ॥ 32॥

But, those who carp at My teaching and do not practice it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

sadṛśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi ।

prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ॥ 33॥

Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

indriyasyendriyasyārthe rāgadveṣau vyavasthitau ।

tayorna vaśamāgacchet tau hyasya paripanthināu ॥ 34॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for they are his foes.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt ।

svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ॥ 35॥

Better one's own 'duty', though devoid of merit, than the 'duty' of another well discharged. Better is death in one's own 'duty'; the 'duty' of another is fraught with fear (is productive of positive danger).

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

Arjuna Uvāca

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ ।
anicchannapi vārṣṇeya balādiva niyojitaḥ ॥ 36॥

Arjuna said:

But, by what impelled does man commit sin, though against his wishes, O Vārṣṇeya, constrained, as it were, by force?

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

Śrībhagavānuvāca

kāma eṣa krodha eṣaḥ rajoguṇasamudbhavaḥ ।
mahāśano mahāpāpmā viddhyenamihā vairiṇam ॥ 37॥

The Blessed Lord said:

It is desire, it is anger born of the "active", all-devouring, all-sinful; know this as the foe here (in this world).

धूमेनाव्रियते वह्निः यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥ ३८ ॥

**dhūmenāvriyate vahniḥ yathādarśo malena ca ।
yatholbenāvṛto garbhaḥ tathā tenedamāvṛtam ॥ 38॥**

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger).

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

**āvṛtaṁ jñānametena jñānino nityavairiṇā ।
kāmarūpeṇa kaunteya duṣpūreṇānalena ca ॥ 39॥**

Enveloped, O Son of Kunti, is 'wisdom' by this constant enemy of the wise in the form of 'desire', which is difficult to be appeased, like fire.

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥ ४० ॥

**indriyāṇi mano buddhiḥ asyādhiṣṭhānamucyate ।
etairvimohayatyeṣaḥ jñānamāvṛtya dehinam ॥ 40॥**

The senses, the mind, and the intellect are said to be its seat; through these, it deludes the embodied by veiling his wisdom.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

**tasmāttvamindriyāṅyādau niyamyā bharatarṣabha ।
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam ॥ 41॥**

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom.

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ ४२ ॥

**indriyāṇi parāṅyāhuḥ indriyebhyaḥ paraṁ manaḥ ।
manasastu parā buddhiḥ yo buddheḥ paratastu saḥ ॥ 42॥**

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

evam buddheḥ param buddhvā samstabhyātmānamātmanā ।

jahi śatruṁ mahābāho kāmarūpaṁ durāsadam ॥ 43 ॥

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of 'desire', no doubt hard indeed to conquer.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम
तृतीयोऽध्यायः ॥

**Om Tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām
yogaśāstre Śrīkṛṣṇārjunasaṁvāde Karmayogo nāma tṛtīyo'dhyāyaḥ ॥**