

अथ तृतीयोऽध्यायः
atha tṛtīyo'dhyāyaḥ
CHAPTER-3

अर्जुन उवाच
arjuna uvāca
Arjuna said:

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे माम् नियोजयसि केशव ॥ १ ॥

jyāyasī cet-karmaṇas-te matā buddhir-janārdana
tat-kiṁ karmaṇi ghore mām niyojayasi keśava . 1 .

III. 1 O Kṛṣṇa (O Janārdana) if you think that knowledge is superior to action, why then do you, O Kṛṣṇa (O Keśava), engage me in this terrible action?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me
tad-ekaṁ vada niścitya yena śreyo'ham-āpnuyām . 2 .

III. 2 With these apparently perplexing words you confuse my understanding. Tell me that One way by which I may attain the Highest.

श्रीभगवानुवाच

śrībhagavānuvāca

The Blessed Lord said:

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानाम् कर्मयोगेन योगिनाम् ॥ ३ ॥

loke'smin-dvividhā niṣṭhā purā proktā mayānagha
jñānayogena sām̐khyānām karmayogena yoginām . 3 .

III. 3 O Arjuna (Anagha—O sinless one) as I have said before, in this world there is a two-fold path; the 'Path-of-Knowledge' of the sām̐khya-s and the 'Path-of-Action' of the yogī-s.

न कर्मणामनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmaṇām-anārambhāt naiṣkarmyaṁ puruṣo'snute
na ca saṁnyasanād-eva siddhiṁ samadhigacchati . 4 .

III. 4 Man does not reach 'actionlessness' by non-performance of actions; nor does he attain 'Perfection' by mere renunciation.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

na hi kaścit-kṣaṇam-api jātu tiṣṭhatyakarmakṛt
kāryate hyavaśaḥ karma sarvaḥ prakṛtijair-guṇaiḥ . 5 .

III. 5 No one can remain without performing action even for a moment, for everyone is made to act involuntarily, indeed, by the qualities born of prakṛti.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

karmendriyāṇi saṁyamya ya āste manasā smaran
indriyārthān-vimūḍhātmā mithyācāraḥ sa ucyate . 6 .

III. 6 He who, restrains the organs of action but broods over the sense-objects in his mind, he is of deluded understanding and is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥ ७ ॥

yas-tvindriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate . 7 .

III. 7 But, whoever controls the senses by the mind, O Arjuna, without attachment and engages his organs of action in Karma Yoga, he excels.

नियतं कुरु कर्म त्वम् कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धचेदकर्मणः ॥ ८ ॥

niyataṁ kuru karma tvam karma jyāyo hyakarmanāḥ
śarīrayātrāpi ca te na prasiddhyed-akarmanāḥ . 8 .

III. 8 Do your required duty, for action is superior to inaction. Even the maintenance of the body would be impossible through inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

yajñārthāt-karmaṇo'nyatra loko'yaṁ karmabandhanaḥ
tad-artham karma kaunteya muktasaṅgaḥ samācara . 9 .

III. 9 The world is bound by action other than those performed for the sake of sacrifice (yajña). O Arjuna (O son of Kuntī), therefore, being free from attachments, perform action for the sake of yajña alone.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वम् एष वोऽस्त्विष्टकामधुक् ॥ १० ॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam eṣa vo'stviṣṭakāmadhuk . 10 .

III. 10 In the beginning of creation, having created mankind, together with sacrifices, the Creator (Prajāpati) said, “By this shall you prosper, let this be the milch-cow of your desires-Kāmadhuk (the mythological cow which yields all desired objects).”

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

devān-bhāvayatānena te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ śreyaḥ param-avāpsyatha . 11 .

III. 11 With this, you do nourish the gods; may those deva-s nourish you too; thus, nourishing one another, you shall attain the Highest Good.

इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

iṣṭān-bhogān-hi vo devāḥ dāsyante yajñabhāvitāḥ
tair-dattān-apradāyaibhyaḥ yo bhun̄kte stena eva saḥ . 12 .

III. 12 "The deva-s, nourished by sacrifice, will give you the desired objects." Indeed he who enjoys objects given by the deva-s, without offering (in return) to them is truly a thief.

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघ्नं पापाः ये पचन्त्यात्मकारणात् ॥ १३ ॥

yajñāśiṣṭāśinaḥ santaḥ mucyante sarvakilbiṣaiḥ
bhujjate te tvaghaṁ pāpāḥ ye pacantyātmakāraṇāt . 13 .

III. 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, truly eat sin alone.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥ १४ ॥

annād-bhavanti bhūtāni parjanyaḍ-annasambhavaḥ
yajñād-bhavati parjanyaḥ yajñāḥ karmasamudbhavaḥ . 14 .

III. 14 From food beings come forth, 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
tasmāt-sarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam . 15 .

III. 15 Know that action comes from the Creator (Brahmā) and the Creator (Brahmā) comes from the Imperishable. Therefore, the all-pervading Brahman (God-principle) ever rests in sacrifice.

एवं प्रवर्तितं चक्रम् नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥ १६ ॥

evaṃ pravartitaṃ cakram nānuvartayatiha yaḥ
aghāyur-indriyārāmaḥ moghaṃ pārtha sa jīvati . 16 .

III. 16 He who does not follow here the wheel set in motion is of a sinful life; rejoicing in the senses, he lives in vain, O Arjuna (O Son of Prthā).

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टः तस्य कार्यं न विद्यते ॥ १७ ॥

yas-tvātmaratir-eva syāt ātmatṛptaś-ca mānavaḥ
ātmanyeva ca saṃtuṣṭaḥ tasya kāryaṃ na vidyate . 17 .

III. 17 But the man who rejoices only in the Self, is satisfied with the Self, who is content in the Self alone, for Him truly 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 kaścid-arthavyapāśrayaḥ . 18 .

III. 18 He has no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object.

तस्मादसक्तः सततम् कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

tasmād-asaktaḥ satatam kāryaṁ karma samācara
asakto hyācaran-karma param-āpnoti pūruṣaḥ . 19 .

III. 19 Therefore, always perform those actions which should be done without attachment; for, by performing action without attachment, man attains the Supreme.

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
lokasaṁgraham-evāpi saṁpaśyan-kartum-arhasi . 20 .

III. 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 ॥

yad-yad-ācarati śreṣṭhaḥ tat-tad-evetaro janaḥ
sa yat-pramāṇaṁ kurute lokas-tad-anuvartate . 21 .

III. 21 Whatever a great man does, that alone the other men also do; whatever standard he sets, that the world (people) follows.

न मे पार्थास्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यम् वर्त एव च कर्मणि ॥ २२ ॥

na me pārthāsti kartavyam triṣu lokeṣu kiñcana
nānavāptam-avāptavyam varta eva ca karmaṇi . 22 .

III. 22 O Arjuna (O Pārtha) there is nothing in the three worlds 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 वर्तेयम् जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

yadi hyahaṁ na varteyam jātu karmaṇyatandritaḥ
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ . 23 .

III. 23 If I do not engage Myself in action without rest, men would in every way follow My Path, O Arjuna (O son of Pṛthā).

उत्सीदेयुरिमे लोकाः न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ॥ २४ ॥

utsīdeyur-ime lokāḥ na kuryāṁ karma ced-aham
saṁkarasya ca kartā syām upahanyām-imāḥ prajāḥ . 24 .

III. 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 चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

saktāḥ karmaṇyavidvāṁsaḥ yathā kurvanti bhārata
kuryād-vidvāṁs-tathāsaktaḥ cikīrṣur-lokasaṅgraham . 25 .

III. 25 Just as the “ignorant” act from attachment to action, O Arjuna (O Bhārata), so should the “wise” act without attachment, wishing the welfare of the world.

न बुद्धिभेदं जनयेत् अज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

na buddhibhedaṁ janayet ajñānāṁ karmasaṅginām
joṣayet-sarvakarmāṇi vidvān-yuktaḥ samācaran . 26 .

III. 26 Let no wiseman 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 ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṁkāravimūḍhātmā kartāham-iti manyate . 27 .

III. 27 All actions are performed, in all cases, merely by the Qualities-in-Nature (guṇās). He, whose mind is deluded by egoism, thinks, "I am the doer."

तत्त्ववित्तु महाबाहो

गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते

इति मत्वा न सज्जते ॥ २८ ॥

tattvavit-tu mahābāho
guṇā guṇeṣu vartante

guṇakarmavibhāgayoḥ
iti matvā na sajjate . 28 .

III. 28 O Arjuna (O mighty armed), but he, the knower of the Truth, knows about the divisions of the guṇa-s (qualities) and karma-s (actions). He is not attached as he knows that the guṇa-s as senses move amidst the guṇa-s—as objects.

प्रकृतेर्गुणसंमूढाः

सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्

कृत्स्नविन्न विचालयेत् ॥ २९ ॥

prakṛter-guṇasaṁmūḍhāḥ
tān-akṛtsnavido mandān

sajjante guṇakarmasu
kṛtsnavin-na vicālayet . 29 .

III. 29 Those deluded by the guṇa-s (qualities of nature) are attached to the functions of the qualities. The Man of Perfect Knowledge should not unsettle these foolish ones who are of imperfect knowledge.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā
nirāśīr-nirmamo bhūtvā yudhyasva vigatajvaraḥ . 30 .

III. 30 Renouncing all actions in Me, with the mind centered on the Self, free from expectation, and egoism (ownership), and (mental) fever, fight!

ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ye me matam-idaṁ nityam anutiṣṭhanti mānavāḥ
śraddhāvanto'nasūyantaḥ mucyante te'pi karmabhiḥ . 31 .

III. 31 Those men who constantly practice this teaching of Mine, with full faith and without caviling, are freed from actions.

ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

ye tvetad-abhyasūyantaḥ nānutiṣṭhanti me matam
sarvajñānavimūḍhāṁs-tān viddhi naṣṭān-acetasāḥ . 32 .

III. 32 But those who, deluded in all knowledge and devoid of discrimination, carp at My teaching and do not practice it, know them to be doomed to destruction.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

sadṛśaṁ ceṣṭate svasyāḥ prakṛter-jñānavān-api
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati . 33 .

III. 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
tayor-na vaśam-āgacchet tau hyasya paripanthinau . 34 .

III. 34 Attachment and aversion for the sense objects abide in the senses; let no one come under their sway; for they are his foes.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

śreyān-svadharmo viguṇaḥ paradharmāt-svanuṣṭhitāt
svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ . 35 .

III. 35. Better one's own duty, though devoid of merit, than the duty of another well done. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger).

अर्जुन उवाच
arjuna uvāca
Arjuna said:

अथ केन प्रयुक्तोऽयम् पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ ३६ ॥

atha kena prayukto'yam pāpaṁ carati pūruṣaḥ
anicchann-api vārṣṇeya balād-iva niyojitaḥ . 36 .

III. 36 But, O Kṛṣṇa (O Vārṣṇeya), impelled by what does man commit sin, though against his wishes, constrained, as it were, by force?

श्रीभगवानुवाच
śrībhagavānuvāca
The Blessed Lord Said:

काम एष क्रोध एषः रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

kāma eṣa krodha eṣaḥ rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā viddhyenam-iha vairiṇam . 37 .

III. 37 It is desire, it is anger born of rajoguṇa. It is 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 tenedam-āvṛtam . 38 .

III. 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 ॥

āvṛtam jñānam-etena jñānino nityavairiṇā
kāmarūpeṇa kaunteya duṣpūreṇānalena ca . 39 .

III. 39 O Arjuna (O Son of Kuntī), the Wisdom is enveloped by this constant enemy of the wise in the form of desire, which is as difficult to appease as fire.

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥ ४० ॥

indriyāṇi mano buddhiḥ asyādhiṣṭhānam-ucyate
etair-vimohayatyeṣaḥ jñānam-āvṛtya dehinam . 40 .

III. 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 ह्येनम् ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

tasmāt-tvam-indriyāṅyādau niyamyā bharatarṣabha
pāpmānaṁ prajahi hyenam jñānavijñānanāśanam . 41 .

III. 41 Therefore, O Arjuna (O best of the Bharata-s), controlling first the senses, kill this sinful thing, which is the destroyer of knowledge and wisdom.

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ ४२ ॥

indriyāṇi parāṅyāhuḥ indriyebhyaḥ paraṁ manaḥ
manasas-tu parā buddhiḥ yo buddheḥ paratas-tu saḥ . 42 .

III. 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 Ātman).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

evam buddheḥ param buddhvā saṁstabhyātmānam-ātmanā
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam . 43 .

III. 43 O Arjuna (O mighty armed), thus knowing Him who is superior to intellect, and restraining the self by the Self, slay the enemy in the form of desire, who is hard indeed to conquer.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवा
दे कर्मयोगो नाम तृतीयोऽध्यायः ॥

Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī-kṛṣṇārjunasaṁvāde karmayogo nāma tṛtīyo'dhyāyaḥ.