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You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme.

The Supreme Lord said: In this world, O Arjuna, a twofold path of Sadhana (or the spiritual practice) has been stated by Me in the past. The path of Self-knowledge (or Jnana-yoga) for the contemplative, and the path of unselfish work (or Karma-yoga) for the active.

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work.
Because no one can remain actionless even for a moment. Everyone is driven to action, helplessly indeed, by the Gunas of nature.

The deluded ones, who restrain their organs of action but mentally dwell upon the sense enjoyment, are called hypocrites.

The one who controls the senses by the (trained and purified) mind and intellect, and engages the organs of action to Nishkaama Karma-yoga, is superior, O Arjuna.
Perform your obligatory duty, because action is indeed better than inaction. Even the maintenance of your body would not be possible by inaction.

Human beings are bound by Karma (or works) other than those done as Yajna. Therefore, O Arjuna, do your duty efficiently as a service or Seva to Me, free from attachment to the fruits of work.
Brahmaa, the creator, in the beginning created human beings together with Yajna and said: By Yajna you shall prosper and Yajna shall fulfill all your desires.

Nourish the Devas with Yajna, and the Devas will nourish you. Thus nourishing one another you shall attain the Supreme goal.

The Devas, nourished by Yajna, will give you the desired objects. One who enjoys the gift of the Devas without offering them (anything in return) is, indeed, a thief.
The righteous who eat the remnants of the Yajna are freed from all sins, but the impious who cook food only for themselves verily eat sin. (without sharing with others in charity)

अन्नाद्वावति भूतानि पर्ज्ञावायद्वसम्भवः ||
यज्ञायावति पर्ज्ञाय यज्ञ: कर्मसमुद्वाय || ३-१४ ||
annādbhavanti bhūtāni parjanyādannasambhavaḥ ||
yajñādbhavati parjanyaḥ yajñaḥ karmasamudbhavaḥ || 3-14||

The living beings are born from food, food is produced by rain, rain comes by performing Yajna. The Yajna is performed by doing Karma.

कर्मं ब्रह्मोद्वरं विद्धि ब्रह्माक्षरसमुद्ववम् ।
तस्मात्सत्सर्गां ब्रह्म नित्यं यहे प्रतिष्ठितम् । ३-१५ ॥
karma brahmodbhavam viddhi brahmākṣarasamudbhavam
tasmātsarvasgamāṁ brahma nityāṁ yajñe pratiṣṭhitam 13-15||

The Karma or duty is prescribed in the Vedas. The Vedas come from Brahman. Thus the all-pervading Brahman is ever present in Yajna or service.

एवं प्रवतितं चक्रं नातुवर्तयतीह यः ।
अधायुरिन्द्रयारामः मोघं पार्थ स जीवति ॥ ३-१६ ॥
The one who does not help to keep the wheel of creation in motion by sacrificial duty, and who rejoices in sense pleasures, that sinful person lives in vain, O Arjuna.

The one who rejoices in the Self only, who is satisfied with the Self, who is content in the Self alone, for such a (Self-realized) person there is no duty.

Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody (except God) for anything.
Therefore, always perform your duty efficiently and without attachment to the results, because by doing work without attachment one attains the Supreme.

King Janaka and others attained perfection (or Self-realization) by Karma-yoga alone. You should perform your duty (with apathetic frame of mind) with a view to guide people and for the universal welfare (of the society).

ॐ हरि: ॐ श्री गुरुभ्यो नमः हरि: ॐ om hariḥ om śrī gurubhyo namah hariḥ om
ॐ शान्ति: शान्ति: शान्ति: om śantiḥ śantiḥ śantiḥ