

tadekaṁ vada niścitya yena śreyo'hamāpnuyām || 3-2||
You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme.

श्रीभगवानुवाच । śrībhagavānuvāca ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३ ॥

loke'smin dvividhā niṣṭhā purā proktā mayānagha ।
jñānayogena sāṅkhyānām karmayogena yoginām || 3-3||

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.

न कर्मणामनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhāt naiṣkarmyam puruṣo'śnute ।
na ca sannyasanādeva siddhim samadhigacchati || 3-4||

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |

kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ || 3-5||

Because no one can remain actionless even for a moment. Everyone is driven to action, helplessly indeed, by the Gunas of nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyāṇi saṁyamya ya āste manasā smaran |

indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate || 3-6||

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

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥ ३-७ ॥

yastvindriyāṇi manasā niyamyārabhate'rjuna |

karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate || 3-7||

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.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ३-८ ॥

niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ ।
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ ॥ 3-8॥

Perform your obligatory duty, because action is indeed better than inaction. Even the maintenance of your body would not be possible by inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥ 3-9॥

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.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वम् एष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ ।
anena prasaviṣyadhvam eṣa vo'stviṣṭakāmadhuk ॥ 3-10॥

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.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devānbhāvayatānena te devā bhāvayantu vaḥ ।
parasparam bhāvayantaḥ śreyaḥ paramavāpsyatha ॥ 3-11॥

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

इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

iṣṭānbhogānhi vo devāḥ dāsyante yajñabhāvitāḥ ।
tairdattānapradāyaibhyaḥ yo bhun̄kte stena eva saḥ ॥ 3-12॥

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.

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वाकिल्बिषैः ।

भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñaśiṣṭāśinaḥ santaḥ mucyante sarvakilbiṣaiḥ ।
bhuñjate te tvaghaṁ pāpāḥ ye pacantyātmakāraṇāt ॥ 3-13॥

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)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ ।
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.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

karma brahmodbhavaḁ viddhi brahmākṣarasamudbhavam
tasmātsarvagataḁ brahma nityaḁ yajñe pratiṣṭhitam ॥3-15॥

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 प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥ ३-१६ ॥

evam̐ pravartitaṁ cakram̐ nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ mogham̐ pārtha sa jīvati || 3-16||

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.

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratireva syāt ātmatṛptaśca mānavaḥ |
ātmanyeva ca santuṣṭaḥ tasya kāryaṁ na vidyate || 3-17||

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.

नैव तस्य कृतेनार्थः नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtenārthaḥ nākṛteneha kaścana |
na cāsyā sarvabhūteṣu kaścidarthatvāpāśrayaḥ || 3-18||

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.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९ ॥

