

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ  
om hariḥ om śrīgurubhyo namaḥ hariḥ om

ॐ श्री परमात्मने नमः  
om śrī paramātmāne namaḥ  
अथ तृतीयोऽध्यायः । कर्मयोगः  
atha tṛtīyo'dhyāyaḥ । karmayogaḥ

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śreṣṭhaḥ tattadevetaro janaḥ ।  
sa yatpramāṇaṁ kurute lokastadanuvartate ॥ 3-21 ॥

Because, whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२ ॥

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana ।  
nānavāptamavāptavyaṁ varta eva ca karmaṇi ॥ 3-22 ॥

O Arjuna, there is nothing in the three worlds (earth, heaven, and the upper regions) that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyaham na varteyam jātu karmaṇyatandritaḥ ।  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ॥ 3-23॥

Because, if I do not engage in action relentlessly, O Arjuna, people would follow My path in every way. (3.23)

उत्सीदेयुरिमे लोकाः न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्तास्यां उपहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdeyurime lokāḥ na kuryām karma cedaham ।  
saṅkarasya ca kartāsyām upahanyāmimāḥ prajāḥ ॥ 3-24॥

These worlds would perish if I do not work, and I shall be the cause of confusion and destruction of all these people. (3.24)

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोकसंग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāmsaḥ yathā kurvanti bhārata ।  
kuryādvīdvāṁstathāsaktaḥ cikīrṣurlokasaṅgraham ॥ 3-25॥

As the ignorant work, O Arjuna, with attachment (to the fruits of work), so the wise should work without attachment, for the welfare of the society. (3.25)

न बुद्धिभेदं जनयेद् अज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhedaṁ janayed ajñānāṁ karmasaṅginām ।  
joṣayetsarvakarmāṇi vidvānyuktaḥ samācharan ॥ 3-26॥

The wise should not unsettle the mind of the ignorant who is attached to the fruits of work, but the enlightened one should inspire others by performing all works efficiently without attachment. (See also 3.29) (3.26)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।  
ahaṅkāravimūḍhātmā kartāhamiti manyate ॥ 3-27॥

All works are being done by the *gunas* (or the energy and power) of nature, but due to delusion of ego people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavittu mahābāho guṇakarmavibhāgayoḥ ।  
guṇā guṇeṣu vartante iti matvā na sajjate ॥ 3-28॥

The one who knows the truth, O Arjuna, about the role of *guna* and action does not get attached to the work, knowing that it is the *gunas* that work with their instruments, the organs. (3.28)

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu ।  
tānakṛtsnavido mandān kṛtsnavinna vicālayet ॥ 3-29॥

Those who are deluded by the *gunas* of nature get attached to the works of the *gunas* . The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā ।  
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ॥ 3-30॥

Dedicating all works to Me in a spiritual frame of mind, free from desire, attachment, and mental grief, do your duty. (3.30)

ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

ye me matamidaṁ nityam anutiṣṭhanti mānavāḥ ।  
śraddhāvanto'nasūyantaḥ mucyante te'pi karmabhiḥ ॥ 3-31॥

Those who always practice this teaching of Mine, with faith and free from cavil, are freed from the bondage of *karma*. (3.31)

ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३-३२ ॥

ye tvetadabhyasūyantaḥ nānutiṣṭhanti me matam ।  
sarvajñānavimūḍhāmstān viddhi naṣṭānacetasaḥ ॥ 3-32॥

But, those who carp at My teaching and do not practice it, consider them as ignorant of all knowledge, senseless, and lost. (3.32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadrśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi ।  
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ॥ 3-33॥

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyendriyasyārthe rāgadveṣau vyavasthitau ।  
tayorna vaśamāgacchet tau hyasya paripanthinau ॥ 3-34॥

*Raaga* and *dvesha* (or the attachments and aversions) for the sense objects remain in the senses. One should not come under the control of these two, because they are two stumbling blocks, indeed, on one's path of Self-realization. (3.34)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५ ॥

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt ।  
svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ॥ 3-35॥

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

अर्जुन उवाच ।

arjuna uvāca ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ ३-३६ ॥

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ ।  
anicchannapi vārṣṇeya balādiva niyojitaḥ ॥ 3-36॥

Arjuna said: O Krishna, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

काम एष क्रोध एषः रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

kāma eṣa krodha eṣaḥ rajoguṇasamudbhavaḥ ।

mahāśano mahāpāpmā viddhyenamihā vairiṇam ॥ 3-37॥

The Supreme Lord said: It is *kaama* (desire) and *krodha* (anger) born of *rajo guna*. *Kaama* is insatiable and is a great devil. Know this as the enemy. (3.37)

धूमेनाव्रियते वह्निः यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmenāvriyate vahniḥ yathādarśo malena ca ।

yatholbenāvṛto garbhaḥ tathā tenedamāvṛtam ॥ 3-38॥

*Kaama*, the passionate desire for all sensual and material pleasures, becomes anger if it is unfulfilled. As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion, similarly the Self-knowledge gets obscured by *kaama*. (3.38)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṁ jñānametena jñānino nityavairiṇā ।

kāmarūpeṇa kaunteya duṣpūreṇānalena ca ॥ 3-39॥

O Arjuna, *jnana* gets covered by this insatiable fire of *kaama*, the eternal enemy of

the *jnani*. (3.39)

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

indriyāṇi mano buddhiḥ asyādhiṣṭhānamucyate ।  
etairvimohayatyeṣaḥ jñānamāvṛtya dehinam ॥ 3-40॥

The senses, the mind, and the intellect are said to be the seat of *kaama*. *Kaama*, with the help of the senses, deludes a person by veiling *jnana*. (3.40)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

tasmāttvamindriyāṅyādau niyamyā bharatarṣabha ।  
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam ॥ 3-41॥

Therefore, O Arjuna, by controlling the senses kill this devil (of material desire) that destroys knowledge and discrimination. (3.41)

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṅyāhuḥ indriyebhyaḥ param manah ।  
manasastu parā buddhiḥ yo buddheḥ paratastu saḥ ॥ 3-42॥

The senses are said to be superior (to matter or the body), the mind is superior to the senses, the intellect is superior to the mind, and *Atma* is superior to the intellect. (3.42)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३ ॥

evam buddheḥ param buddhvā samstabhyātmānamātmanā |  
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam || 3-43||

Thus, knowing the *Atma* to be superior to the intellect, and controlling the mind by the intellect (that is purified by *jnana*), one must kill this mighty enemy, *kaama*, O Arjuna. (3.43)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogasāstre  
śrīkṛṣṇārjunasaṁvāde karmayogo nāma tṛtīyo'dhyāyaḥ

|| 3 ||

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om