

## CHAPTER - 3 KARMA YOGA

### BHAGAVAD-GITA 3.1

arjuna uvāca  
jyāyasī cet karmaṇas te  
matā buddhir janārdana  
tat kiṁ karmaṇi ghore mām  
niyojayasi keśava

#### TRANSLATION

**Arjuna said: O Janārdana, O Keśava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?**

### BHAGAVAD-GITA 3.2

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

#### TRANSLATION

**My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.**

### BHAGAVAD-GITA 3.3

śrī-bhagavān uvāca  
loke 'smin dvi-vidhā niṣṭhā  
purā proktā mayānagha  
jñāna-yogena sāṅkhyānām  
karma-yogena yoginām

#### TRANSLATION

**The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by devotional service.**

### **BHAGAVAD-GITA 3.4**

na karmaṇām anārambhān  
naiṣkarmaṇ puruṣo 'śnute  
na ca sannyasanād eva  
siddhiṁ samadhigacchati

#### **TRANSLATION**

**Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.**

### **BHAGAVAD-GITA 3.5**

na hi kaścit kṣaṇam api  
jātu tiṣṭhaty akarma-kṛt  
kāryate hy avaśaḥ karma  
sarvaḥ prakṛti-jair guṇaiḥ

#### **TRANSLATION**

**Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.**

### **BHAGAVAD-GITA 3.6**

karmendriyāṇi saṁyamya  
ya āste manasā smaran  
indriyārthān vimūdhātmā  
mithyācāraḥ sa ucyate

#### **TRANSLATION**

**One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.**

### **BHAGAVAD-GITA 3.7**

yas tv indriyāṇi manasā  
niyamyārabhate 'rjuna  
karmendriyaiḥ karma-yogam  
asaktaḥ sa viśiṣyate

## TRANSLATION

On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Kṣ na consciousness] without attachment, he is by far superior.

### BHAGAVAD-GITA 3.8

niyataṁ kuru karma tvam  
karma jyāyo hy akarmanāḥ  
śarīra-yātrāpi ca te  
na prasiddhyed akarmanāḥ

## TRANSLATION

Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

### BHAGAVAD-GITA 3.9

yajñārthāt karmaṇo 'nyatra  
loko 'yam karma-bandhanaḥ  
tad-arthaṁ karma kaunteya  
mukta-saṅgaḥ samācara

## TRANSLATION

Work done as a sacrifice for Vṣ nu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

### BHAGAVAD-GITA 3.10

saha-yajñāḥ prajāḥ sṛṣṭvā  
purovāca prajāpatiḥ  
anena prasaviśyadhvam  
eṣa vo 'stv iṣṭa-kāma-dhuk

## TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Vṣ u, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation."

### **BHAGAVAD-GITA 3.11**

devān bhāvayatānena  
te devā bhāvayantu vaḥ  
parasparaṁ bhāvayantaḥ  
śreyaḥ param avāpsyatha

#### **TRANSLATION**

**The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.**

### **BHAGAVAD-GITA 3.12**

iṣṭān bhogān hi vo devā  
dāsyante yajña-bhāvitāḥ  
tair dattān apradāyaibhyo  
yo bhunkte stena eva saḥ

#### **TRANSLATION**

**In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.**

### **BHAGAVAD-GITA 3.13**

yajña-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhuñjate te tv aghaṁ pāpā  
ye pacanty ātma-kāraṇāt

#### **TRANSLATION**

**The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.**

### **BHAGAVAD-GITA 3.14**

annād bhavanti bhūtāni  
parjanyaād anna-sambhavaḥ  
yajñād bhavati parjanyo  
yajñaḥ karma-samudbhavaḥ

## TRANSLATION

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.

### BHAGAVAD-GITA 3.15

karma brahmodbhavaṁ viddhi  
brahmākṣara-samudbhavam  
tasmāt sarva-gataṁ brahma  
nityaṁ yajñe pratiṣṭhitam

## TRANSLATION

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

### BHAGAVAD-GITA 3.16

evaṁ pravartitaṁ cakram  
nānuvartayatiha yaḥ  
aghāyur indriyārāmo  
moghaṁ pārtha sa jīvati

## TRANSLATION

My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.

### BHAGAVAD-GITA 3.17

yas tv ātma-ratir eva syād  
ātma-tṛptaś ca mānavaḥ  
ātmany eva ca santuṣṭas  
tasya kāryaṁ na vidyate

## TRANSLATION

But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated — for him there is no duty.

### **BHAGAVAD-GITA 3.18**

naiva tasya kṛtenārtho  
nākṛteneha kaścana  
na cāsya sarva-bhūteṣu  
kaścīd artha-vyapāśrayaḥ

#### **TRANSLATION**

**A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.**

### **BHAGAVAD-GITA 3.19**

tasmād asaktaḥ satatam  
kāryam karma samācara  
asakto hy ācāraṇ karma  
param āpnoti pūruṣaḥ

#### **TRANSLATION**

**Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.**

### **BHAGAVAD-GITA 3.20**

karmaṇaiva hi saṁsiddhim  
āsthītā janakādayaḥ  
loka-saṅgrahaṁ evāpi  
sampaśyan kartum arhasi

#### **TRANSLATION**

**Kings such as Janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.**

### **BHAGAVAD-GITA 3.21**

yad yad ācarati śreṣṭhas  
tat tad evetaro janaḥ  
sa yat pramāṇam kurute  
lokas tad anuvartate

## TRANSLATION

**Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.**

### **BHAGAVAD-GITA 3.22**

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

## TRANSLATION

**O son of Prthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything — and yet I am engaged in prescribed duties.**

### **BHAGAVAD-GITA 3.23**

yadi hy aham na varteyam  
jātu karmaṇy atandritaḥ  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ

## TRANSLATION

**For if I ever failed to engage in carefully performing prescribed duties, O Pārtha, certainly all men would follow My path.**

### **BHAGAVAD-GITA 3.24**

utsīdeyur ime lokā  
na kuryām karma ced aham  
saṅkarasya ca kartā syām  
upahanyām imāḥ prajāḥ

## TRANSLATION

**If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.**

### **BHAGAVAD-GITA 3.25**

saktāḥ karmaṇy avidvāṁso  
yathā kurvanti bhārata  
kuryād vidvāṁs tathāsaktaś  
cikīrṣur loka-saṅgraham

#### **TRANSLATION**

**As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.**

### **BHAGAVAD-GITA 3.26**

na buddhi-bhedam janayed  
ajñānām karma-saṅginām  
joṣayet sarva-karmāṇi  
vidvān yuktaḥ samācāran

#### **TRANSLATION**

**So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Kṛṣṇa consciousness].**

### **BHAGAVAD-GITA 3.27**

prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate

#### **TRANSLATION**

**The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.**



### BHAGAVAD-GITA 3.28

tattva-vit tu mahā-bāho  
guṇa-karma-vibhāgayoḥ  
guṇā guṇeṣu vartanta  
iti matvā na sajjate

#### TRANSLATION

**One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.**

### BHAGAVAD-GITA 3.29

prakṛter guṇa-sammūdhāḥ  
sajjante guṇa-karmasu  
tān akṛtsna-vido mandān  
kṛtsna-vin na vicālayet

#### TRANSLATION

**Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.**

### BHAGAVAD-GITA 3.30

mayi sarvāṇi karmāṇi  
sannyasyādhyātma-cetasā  
nirāsīr nirmamo bhūtvā  
yudhyasva vigata-jvaraḥ

#### TRANSLATION

**Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.**

### BHAGAVAD-GITA 3.31

ye me matam idaṁ nityam  
anutiṣṭhanti mānavāḥ  
śraddhāvanto 'nasūyanto  
mucyante te 'pi karmabhiḥ

**Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.**

### BHAGAVAD-GITA 3.32

ye tv etad abhyasūyanto  
nānutiṣṭhanti me matam  
sarva-jñāna-vimūḍhāṁs tān  
viddhi naṣṭān acetasaḥ

TRANSLATION

**But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.**

### BHAGAVAD-GITA 3.33

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

TRANSLATION

**Even a man of knowledge acts according to his own nature, for everyone follows the nature he has acquired from the three modes. What can repression accomplish?**

### BHAGAVAD-GITA 3.34

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

TRANSLATION

**There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.**

### BHAGAVAD-GITA 3.35

śreyān sva-dharmo viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
sva-dharme nidhanaṁ śreyāḥ  
para-dharmo bhayāvahaḥ

#### TRANSLATION

**It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.**

### BHAGAVAD-GITA 3.36

arjuna uvāca  
atha kena prayukto 'yaṁ  
pāpaṁ carati pūruṣaḥ  
anicchann api vārṣṇeya  
balād iva niyojitaḥ

#### TRANSLATION

**Arjuna said: O descendant of Vṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?**

### BHAGAVAD-GITA 3.37

śrī-bhagavān uvāca  
kāma eṣa krodha eṣa  
rajo-guṇa-samudbhavaḥ  
mahāśano mahā-pāpmā  
viddhy enam iha vairiṇam

#### TRANSLATION

**The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.**

### BHAGAVAD-GITA 3.38

dhūmenāvriyate vahnir  
yathādarśo malena ca  
yatholbenāvṛto garbhas  
tathā tenedam āvṛtam

#### TRANSLATION

**As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.**

### BHAGAVAD-GITA 3.39

āvṛtam jñānam etena  
jñānino nitya-vairiṇā  
kāma-rūpeṇa kaunteya  
duṣpūreṇānalena ca

#### TRANSLATION

**Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.**

### BHAGAVAD-GITA 3.40

indriyāṇi mano buddhir  
asyādhiṣṭhānam ucyate  
etair vimohayaty eṣa  
jñānam āvṛtya dehinam

#### TRANSLATION

**The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.**

### BHAGAVAD-GITA 3.41

tasmāt tvam indriyāṇy ādau  
niyamyā bharatarṣabha  
pāpmānam prajahi hy enam  
jñāna-vijñāna-nāśanam

## TRANSLATION

Therefore, O Arjuna, best of the Bhāratas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

### BHAGAVAD-GITA 3.42

indriyāṇi parāṇy āhur  
indriyebhyaḥ param manah  
manasas tu parā buddhir  
yo buddheḥ paratas tu saḥ

## TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

### BHAGAVAD-GITA 3.43

evam buddheḥ param buddhvā  
samstabhyātmānam ātmanā  
jahi śatrum mahā-bāho  
kāma-rūpaṁ durāsadam

## TRANSLATION

Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṣ na consciousness] and thus — by spiritual strength — conquer this insatiable enemy known as lust.