

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī gu-ru-bhyo na-maḥ

हरिः ॐ

hariḥ om

ॐ श्री कृष्णपरमात्मने नमः

om śrī kṛṣṇa-pa-ra-māt-ma-ne namaḥ

श्रीमद् भगवद् गीता

śrīmad bha-ga-vad gī-tā

अथ तृतीयोऽध्यायः ।

a-tha tṛ-tī-yo'dhyā-yah ।

कर्मयोगः ।

kar-ma-yo-gaḥ ।

अर्जुन उवाच ।

arjuna u-vā-ca ।

ज्यायसी चेत्कर्मणस्ते

jyā-ya-sī cet-kar-ma-ṇas-te

मता बुद्धिर्जनार्दन ।

ma-tā bud-dhir-ja-nār-da-na ।

तत्किं कर्मणि घोरे मां

tat-kiṁ kar-ma-ṇi gho-re mām

नियोजयसि केशव ॥ ३-१ ॥

ni-yo-ja-ya-si ke-śa-va ॥ 3-1 ॥

Arjuna said:

If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Keshava, engage me in this terrible action?

व्यामिश्रेणेव वाक्येन

vyā-mi-śre-ṇe-va vāk-ye-na

बुद्धिं मोहयसीव मे ।

bud-dhiṁ mo-ha-ya-sī-va me ।

तदेकं वद निश्चित्य

ta-de-kaṁ va-da niś-cit-ya

येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

ye-na śre-yo'ham-āp-nu-yām ॥ 3-2॥

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that ONE way by which, I, for certain, may attain the Highest.

श्रीभगवानुवाच ।

śrī bha-ga-vān-u-vā-ca ।

लोकेऽस्मिन् द्विविधा निष्ठा

lo-ke's-min dvi-vi-dhā niṣ-ṭhā

पुरा प्रोक्ता मयानघ ।

pu-rā prok-tā ma-yā-na-gha ।

ज्ञानयोगेन साङ्ख्यानां

jñā-na-yo-ge-na sāṅ-khyā-nām

कर्मयोगेन योगिनाम् ॥ ३-३ ॥

kar-ma-yo-ge-na yo-gi-nām ॥ 3-3॥

The Blessed Lord said:

In this world there is a two-fold path, as I said before, O sinless one; the 'Path-of-Knowledge' of the SANKYANS and the 'Path-of-Action' of the YOGINS.

न कर्मणामनारम्भात्

na kar-ma-ṇām-anā-ram-bhāt

नैष्कर्म्यं पुरुषोऽश्नुते ।

naiṣ-karm-yaṁ pu-ru-ṣo's-nu-te ।

न च संन्यसनादेव

na ca san-nya-sa-nā-de-va

सिद्धिं समधिगच्छति ॥ ३-४ ॥

sid-dhim sa-ma-dhi-gac-cha-ti ॥ 3-4॥

Not by non-performance of actions does man reach 'actionlessness'; nor by mere renunciation does he attain 'Perfection'.

न हि कश्चित्क्षणमपि

na hi kaś-cit-kṣa-ṇam-api

जातु तिष्ठत्यकर्मकृत् ।

jā-tu tiṣ-ṭhat-ya-kar-ma-kṛt ।

कार्यते ह्यवशः कर्म

kār-ya-te hya-va-śaḥ kar-ma

सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

sar-vaḥ pra-kṛ-ti-jair-gu-ṇaiḥ ॥ 3-5॥

Verily, none can ever remain, even for a moment, without performing action; for everyone is made to act helplessly, indeed, by the qualities born of PRAKRITI.

कर्मेन्द्रियाणि संयम्य kar-men-dri-yā-ṇi saṁ-yam-ya

य आस्ते मनसा स्मरन् । ya ā-ste ma-na-sā sma-ran ।

इन्द्रियार्थान्विमूढात्मा in-dri-yār-thān-vi-mū-ḍhāt-mā

मिथ्याचारस्स उच्यते ॥ ३-६ ॥ mith-yā-cā-ras-sa uc-ya-te ॥ 3-6 ॥

He who, restraining the organs-of-action, sits thinking in his mind of the sense-objects, he, of deluded understanding, is called a hypocrite.

यस्त्विन्द्रियाणि मनसा yas-tvin-dri-yā-ṇi ma-na-sā

नियम्यारभतेऽर्जुन । ni-yam-yā-ra-bha-te'r-ju-na ।

कर्मेन्द्रियैः कर्मयोगम् kar-men-dri-yaiḥ kar-ma-yo-gam

असक्तस्स विशिष्यते ॥ ३-७ ॥ a-sak-tas-sa vi-śiṣ-ya-te ॥ 3-7 ॥

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs-of-action in KARMA YOGA, without attachment, he excels.

नियतं कुरु कर्म त्वं

ni-ya-taṁ ku-ru kar-ma tvaṁ

कर्म ज्यायो ह्यकर्मणः ।

kar-ma jyā-yo hya-kar-ma-ṇaḥ ।

शरीरयात्रापि च ते

śa-rī-ra-yā-trā-pi ca te

न प्रसिद्धयेदकर्मणः ॥ ३-८ ॥

na pra-sid-dhye-da-kar-ma-ṇaḥ ॥ 3-8॥

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction.

यज्ञार्थात्कर्मणोऽन्यत्र

ya-jñār-thāt-kar-ma-ṇo'n-yat-ra

लोकोऽयं कर्मबन्धनः ।

lo-ko-'yaṁ kar-ma-ban-dha-naḥ ।

तदर्थं कर्म कौन्तेय

ta-dar-thaṁ kar-ma kaun-te-ya

मुक्तसङ्गस्समाचर ॥ ३-९ ॥

muk-ta-saṅ-ga-sa-mā-ca-ra ॥ 3-9॥

The world is bound by actions other than those performed 'for the sake of sacrifice'; do thou, therefore, O son of Kunti, perform action for that sake (for YAJNA) alone, free from all attachments.

सहयज्ञाः प्रजास्सृष्ट्वा

sa-ha-ya-jñāḥ pra-jās-srṣṭ-vā

पुरोवाच प्रजापतिः ।

pu-ro-vā-ca pra-jā-pa-tiḥ ।

अनेन प्रसविष्यध्वम्

a-ne-na pra-sa-viṣ-yadh-vam

एष वोऽस्त्वष्टकामधुक् ॥ ३-१० ॥ eṣa vo's-tviṣ-ṭa-kā-ma-dhuk ॥ 3-10॥

The PRAJAPATI (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “by this shall you prosper; let this be the milch cow of your desire-KAMADHUK” (the mythological cow which yields all desired objects).

देवान्भावयतानेन

de-vān-bhā-va-ya-tā-ne-na

ते देवा भावयन्तु वः ।

te de-vā bhā-va-yan-tu vaḥ ।

परस्परं भावयन्तः

pa-ras-pa-raṁ bhā-va-yan-taḥ

श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

śre-yaḥ pa-ra-ma-vāps-ya-tha ॥ 3-11॥

With this, you do nourish the gods, and may those DEVAS nourish you, thus nourishing one another, you shall, attain the Highest Good.

इष्टान्भोगान्हि वो देवाः

iṣ-ṭān-bho-gān-hi vo de-vāḥ

दास्यन्ते यज्ञभाविताः ।

dās-yan-te ya-jña-bhā-vi-tāḥ ।

तैर्दत्तानप्रदायैभ्यः

tair-dat-tā-na-pra-dā-yai-bhyaḥ

यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

yo bhuñk-te ste-na e-va saḥ || 3-12||

The DEVAS, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the DEVAS, without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिनस्सन्तः

ya-jña-śiṣ-ṭā-śi-nas-san-taḥ

मुच्यन्ते सर्वकिल्बिषैः ।

muc-yan-te sar-va-kil-bi-ṣaiḥ ।

भुञ्जते ते त्वघं पापाः

bhuñ-ja-te te tva-gham pā-pāḥ

ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

ye pa-can-tyāt-ma-kā-ra-ṇāt || 3-13||

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, verily eat but sin.

अन्नाद्भवन्ति भूतानि

an-nād-bha-van-ti bhū-tā-ni

पर्जन्यादन्नसम्भवः ।

par-jan-yād-an-na-sam-bha-vaḥ ।

यज्ञाद्भवति पर्जन्यः

ya-jñād-bha-va-ti par-jan-yaḥ

यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

ya-jñaḥ kar-ma-sa-mud-bha-vaḥ ॥ 3-14॥

From food come forth beings; from rain food is produced; from sacrifice arises rain, and sacrifice is born of action.

कर्म ब्रह्मोद्भवं विद्धि

kar-ma brah-mod-bha-vaṁ viddhi

ब्रह्माक्षरसमुद्भवम् ।

brah-māk-ṣa-ra-sa-mud-bha-vaṁ ।

तस्मात्सर्वगतं ब्रह्म

tas-māt-sar-va-ga-taṁ brah-ma

नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

nit-yaṁ ya-jñe pra-tiṣ-ṭhi-tam ॥ 3-15॥

Know you that action comes from BRAHMAJI (the Creator) and BRAHMAJI come from the Imperishable. Therefore, the all-pervading BRAHMAN (God-principle) ever rests in sacrifice.

एवं प्रवर्तितं चक्रं

e-vaṁ pra-var-ti-taṁ cak-raṁ

नानुवर्तयतीह यः ।

nā-nu-var-ta-ya-tī-ha yaḥ ।

अघायुरिन्द्रियारामः

a-ghā-yu-rin-dri-yā-rā-maḥ

मोघं पार्थ स जीवति ॥ ३-१६ ॥

mo-ghaṁ pār-tha sa jī-va-ti ॥ 3-16॥

He who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O Son of Pritha.

यस्त्वात्मरतिरेव स्यात्

yas-tvāt-ma-ra-ti-re-va syāt

आत्मतृप्तश्च मानवः ।

ātma-tr̥p-taś-ca mā-na-vaḥ ।

आत्मन्येव च सन्तुष्टः

ātman-ye-va ca san-tuṣ-ṭaḥ

तस्य कार्यं न विद्यते ॥ ३-१७ ॥

tas-ya kār-yaṁ na vid-ya-te ॥ 3-17॥

But the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for Him verily there is nothing (more) to be done.

नैव तस्य कृतेनार्थः

nai-va tas-ya kṛ-te-nār-thaḥ

नाकृतेनेह कश्चन ।

nā-kṛ-te-ne-ha kaś-ca-na ।

न चास्य सर्वभूतेषु

na cās-ya sar-va-bhū-te-ṣu

कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

kaś-cid-ar-tha-vya-pā-śra-yaḥ ॥ 3-18॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object.

तस्मादसक्तस्सततं

tas-mād-a-sak-tas-sa-ta-tam

कार्यं कर्म समाचर ।

kār-yaṁ kar-ma sa-mā-ca-ra ।

असक्तो ह्याचरन्कर्म

a-sak-to hyā-ca-ran-kar-ma

परमाप्नोति पूरुषः ॥ ३-१९ ॥

pa-ra-māp-no-ti pū-ru-ṣaḥ ॥ 3-19॥

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

कर्मणैव हि संसिद्धिम्

kar-ma-ṇai-va hi saṁ-sid-dhim

आस्थिता जनकादयः ।

ās-thi-tā ja-na-kā-da-yaḥ ।

लोकसंग्रहमेवापि

lo-ka-saṅ-gra-ham-e-vā-pi

सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

sam-paś-yan-kar-tum-ar-ha-si ॥ 3-20 ॥

Janaka and others attained Perfection verily through action alone; even with a view to protecting the masses you should perform action.

Sri Gurudev, Swami Chinmayananda, guidance was that this verse be recited three times

यद्यदाचरति श्रेष्ठः

yad-ya-dā-ca-ra-ti śreṣ-ṭhaḥ

तत्तदेवेतरो जनः ।

tat-tad-e-ve-ta-ro ja-naḥ ।

स यत्प्रमाणं कुरुते

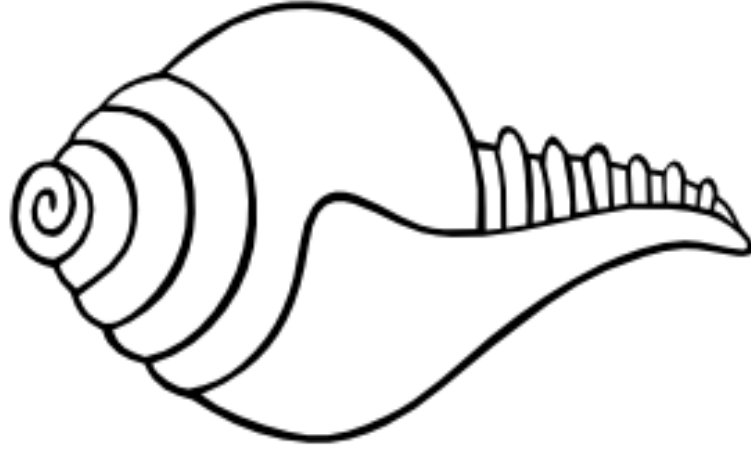
sa yat-pra-mā-ṇaṁ ku-ru-te

लोकस्तदनुवर्तते ॥ ३-२१ ॥

lo-kas-ta-da-nu-var-ta-te ॥ 3-21 ॥

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows.

Sri Gurudev, Swami Chinmayananda, guidance was that this verse be recited three times



ॐ तत्सत्

om tat-sat

इति श्रीमद्भगवद्गीतासु

iti śrīmad-bhaga-vad-gī-tā-su

उपनिषत्सु

upa-ni-ṣat-su

ब्रह्मविद्यायां

brahma-vid-yā-yām

योगशास्त्रे

yoga-śās-tre

श्रीकृष्णार्जुनसंवादे

śrī-kṛṣṇ-ār-juna-saṁ-vā-de

कर्म योगो नाम

karma yo-go nā-ma

तृतीयोऽध्यायः ।

ṭṛ-tī-yo'dhyā-yah ।

ॐ हरिःॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī guru-bhyo namaḥ

हरिः ॐ

hariḥ om

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekaṁ śara-ṇaṁ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ mokṣa-yiṣ-yā-mi mā śu-caḥ ॥ 18-66॥

Abandoning all DHARMAS, (of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

