

# श्रीमद् भगवद् गीता

# Śrīmad Bhaga-vad Gī-tā

## Chapter 3 Verses 22 - 43

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-yaḥ ।

कर्मयोगः ।

kar-ma-yo-gaḥ ।

न मे पार्थास्ति कर्तव्यं

na me pār-thās-ti kar-tav-yaṁ

त्रिषु लोकेषु किञ्चन ।

tri-ṣu lo-ke-ṣu kiñ-ca-na ।

नानवाप्तमवाप्तव्यं

nā-na-vāp-ta-ma-vāp-tav-yaṁ

वर्त एव च कर्मणि ॥ ३-२२ ॥

var-ta eva ca kar-ma-ṇi ॥3-22॥

*There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage Myself in action.*

यदि ह्यहं न वर्तेयं	ya-di hya-haṁ na var-te-yaṁ
जातु कर्मण्यतन्द्रितः ।	jā-tu kar-maṇ-ya-tan-dri-taḥ ।
मम वर्तमानुवर्तन्ते	ma-ma vart-mā-nu-var-tan-te
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥	ma-nuṣ-yāḥ pār-tha sar-va-śaḥ ॥3-23॥

*For, should I not ever engage Myself in action, without relaxation, men would in every way follow My Path, O son of Pritha.*

उत्सीदेयुरिमे लोकाः	ut-sī-de-yu-ri-me lo-kāḥ
न कुर्यां कर्म चेदहम् ।	na kur-yāṁ kar-ma ce-da-ham ।
सङ्करस्य च कर्ता स्याम्	saṅ-ka-ras-ya ca kar-tā syām
उपहन्यामिमाः प्रजाः ॥ ३-२४ ॥	u-pa-han-yām-imāḥ pra-jāḥ ॥3-24॥

*These worlds would perish if I did not perform action; I would be the author of confusion of 'castes', and would destroy these beings.*

सक्ताः कर्मण्यविद्वांसः	sak-tāḥ kar-maṇ-ya-vid-vāṁs-ṣaḥ
यथा कुर्वन्ति भारत ।	ya-thā kur-van-ti bhā-ra-ta ।
कुर्याद्विद्वांस्तथासक्तः	kur-yād-vid-vāṁs-ta-thā-sak-taḥ
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥	ci-kīr-ṣur-lo-ka-saṅ-gra-ham ॥3-25॥

*As the 'ignorant' men act from attachment to action, O Bharata, so should the 'wise' men act without attachment, wishing the welfare of the world.*

न बुद्धिभेदं जनयेत् na bud-dhi-bhe-dam ja-na-yet

अज्ञानां कर्मसङ्गिनाम् । a-jñā-nām kar-ma-saṅ-gi-nām ।

जोषयेत्सर्वकर्माणि jo-ṣa-yet-sar-va-kar-mā-ṇi

विद्वान्युक्तस्समाचरन् ॥ ३-२६ ॥ vid-vān-yuk-tas-sa-mā-ca-ran ॥3-26॥

*Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion.*

प्रकृतेः क्रियमाणानि pra-kṛ-teḥ kri-ya-mā-ṇā-ni

गुणैः कर्माणि सर्वशः । gu-ṇaiḥ kar-mā-ṇi sar-va-śaḥ ।

अहङ्कारविमूढात्मा a-haṅ-kā-ra-vi-mū-dhāt-mā

कर्ताहमिति मन्यते ॥ ३-२७ ॥ kar-tā-ham-iti man-ya-te ॥3-27॥

*All actions are performed, in all cases, merely by the Qualities-in-Nature (GUNAS). He whose mind is deluded by egoism, thinks "I am the doer".*

तत्त्ववित्तु महाबाहो tat-tva-vit-tu ma-hā-bā-ho

गुणकर्मविभागयोः । gu-ṇa-kar-ma-vi-bhā-ga-yoḥ ।

गुणा गुणेषु वर्तन्ते gu-ṇā gu-ṇe-ṣu var-tan-te

इति मत्वा न सज्जते ॥ ३-२८ ॥ i-ti mat-vā na saj-ja-te ॥3-28॥

*But he – who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he who knows that GUNAS-as-senses move amidst GUNAS-as-objects, is not attached.*

प्रकृतेर्गुणसम्मूढाः pra-kr-ter-gu-ṇa-sam-mū-ḍhāḥ

सज्जन्ते गुणकर्मसु । saj-jan-te gu-ṇa-kar-ma-su ।

तानकृत्स्नविदो मन्दान् tā-na-kṛts-na-vi-do man-dān

कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥ kṛts-na-vin-na vi-cā-la-yet ॥3-29॥

*Those deluded by the qualities of nature, (GUNAS), are attached to the functions of the qualities. The man-of-Perfect-Knowledge should not unsettle the 'foolish', who are of imperfect knowledge.*

मयि सर्वाणि कर्माणि mayi sar-vā-ṇi kar-mā-ṇi

संन्यस्याध्यात्मचेतसा । san-nyas-yā-dhyāt-ma-ce-ta-sā ।

निराशीर्निर्ममो भूत्वा ni-rā-śīr-nir-ma-mo bhū-tvā

युध्यस्व विगतज्वरः ॥ ३-३० ॥ yudh-yas-va vi-ga-ta-jva-raḥ ॥3-30॥

*Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight!*

ये मे मतमिदं नित्यम् ye me ma-tam-i-dam nit-yam

अनुतिष्ठन्ति मानवाः । a-nu-tiṣṭhan-ti mā-na-vāḥ ।

श्रद्धावन्तोऽनसूयन्तः śrad-dhā-van-to'na-sū-yan-taḥ

मुच्यन्ते तेऽपि कर्माभिः ॥ ३-३१ ॥ muc-yan-te te'pi kar-ma-bhiḥ ॥3-31॥

*Those men who constantly practice this teaching of Mine, full of faith and without caviling, they too are freed from actions.*

ये त्वेतदभ्यसूयन्तः                      ye tve-ta-dabh-ya-sū-yan-taḥ  
 नानुतिष्ठन्ति मे मतम् ।                      nā-nu-tiṣṭhan-ti me ma-tam ।  
 सर्वज्ञानविमूढांस्तान्                      sar-va-jñā-na-vi-mū-ḍhāms-tān  
 विद्धि नष्टानचेतसः ॥ ३-३२ ॥                      vid-dhi naṣṭā-na-ce-ta-saḥ ॥3-32॥

*But those who carp at My teaching and do not practice it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction.*

सदृशं चेष्टते स्वस्याः                      sa-dr-śam ceṣṭa-te svas-yāḥ  
 प्रकृतेर्ज्ञानवानपि ।                      pra-kṛ-ter-jñā-na-vān-a-pi ।  
 प्रकृतिं यान्ति भूतानि                      pra-kṛ-tim yān-ti bhū-tā-ni  
 निग्रहः किं करिष्यति ॥ ३-३३ ॥                      ni-gra-haḥ kiṁ ka-riṣ-ya-ti ॥3-33॥

*Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do?*

इन्द्रियस्येन्द्रियस्यार्थे                      in-dri-yas-yen-dri-yas-yār-the  
 रागद्वेषौ व्यवस्थितौ ।                      rā-ga-dve-ṣau vya-vas-thi-tau ।  
 तयोर्न वशमागच्छेत्                      ta-yor-na va-śa-mā-gac-chet  
 तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥                      tau hyas-ya pa-ri-pan-thi-nau ॥3-34॥

*Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for they are his foes.*

श्रेयान्स्वधर्मो विगुणः	śre-yān-sva-dhar-mo vi-gu-ṇaḥ
परधर्मात्स्वनुष्ठितात् ।	pa-ra-dhar-māt-sva-nuṣ-ṭhi-tāt ।
स्वधर्मे निधनं श्रेयः	sva-dhar-me ni-dha-nam śre-yaḥ
परधर्मो भयावहः ॥ ३-३५ ॥	pa-ra-dhar-mo bha-yā-va-haḥ ॥3-35॥

*Better is one's own 'duty', though devoid of merit, than the 'duty' of another well discharged. Better is death in one's own 'duty'; the 'duty' of another is fraught with fear (is productive of positive danger).*

अर्जुन उवाच ।	ar-ju-na u-vā-ca ।
अथ केन प्रयुक्तोऽयं	a-tha ke-na pra-yuk-to'yam
पापं चरति पूरुषः ।	pā-pam ca-ra-ti pū-ru-ṣaḥ ।
अनिच्छन्नपि वाष्णेय	a-nic-chan-na-pi vārṣ-ṇe-ya
बलादिव नियोजितः ॥ ३-३६ ॥	ba-lā-di-va ni-yo-ji-taḥ ॥3-36॥

*Arjuna Said:*

*But, impelled by what does man commit sin, though against his wishes, O Varshneya, constrained, as it were, by force?*

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

काम एष क्रोध एषः

kā-ma e-ṣa kro-dha e-ṣaḥ

रजोगुणसमुद्भवः ।

ra-jo-gu-ṇa-sa-mud-bha-vaḥ ।

महाशनो महापाप्मा

ma-hā-śa-no ma-hā-pāp-mā

विद्धयेनमिह वैरिणम् ॥ ३-३७ ॥

vid-dhye-nam-i-ha vai-ri-ṇam ॥3-37॥

*The Blessed Lord said:*

*It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world).*

धूमेनाव्रियते वह्निः

dhū-me-nā-vri-ya-te vah-niḥ

यथादर्शो मलेन च ।

ya-thā-dar-śo ma-le-na ca ।

यथोल्बेनावृतो गर्भः

ya-thol-be-nā-vṛ-to gar-bhaḥ

तथा तेनेदमावृतम् ॥ ३-३८ ॥

ta-thā te-ne-da-mā-vṛ-tam ॥3-38॥

*As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger).*

आवृतं ज्ञानमेतेन

ā-vṛ-taṁ jñā-nam-e-te-na

ज्ञानिनो नित्यवैरिणा ।

jñā-ni-no nit-ya-vai-ri-ṇā ।

कामरूपेण कौन्तेय

kā-ma-rū-pe-ṇa kaun-te-ya

दुष्पूरेणानलेन च ॥ ३-३९ ॥

duṣ-pū-re-ṇā-na-le-na ca ॥3-39॥

*Enveloped, O son of Kunti, is 'wisdom' by this constant enemy of the wise in the form of 'desire', which is difficult to appease.*

इन्द्रियाणि मनो बुद्धिः

in-dri-yā-ṇi ma-no bud-dhiḥ

अस्याधिष्ठानमुच्यते ।

as-yā-dhiṣ-ṭhā-na-muc-ya-te ।

एतैर्विमोहयत्येषः

e-tair-vi-mo-ha-yat-ye-ṣaḥ

ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

jñā-nam-ā-vṛt-ya de-hi-nam ॥3-40॥

*The senses, the mind, and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom.*

तस्मात्त्वमिन्द्रियाण्यादौ

tas-māt-tvam-in-dri-yāṇ-yā-dau

नियम्य भरतर्षभ ।

ni-yam-ya bha-ra-tar-ṣa-bha ।

पाप्मानं प्रजहि ह्येनं

pāp-mā-naṁ pra-ja-hi hye-naṁ

ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

jñā-na-vi-jñā-na-nā-śa-nam ॥3-41॥

*Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom.*



इन्द्रियाणि पराण्याहुः

in-dri-yā-ṇi pa-rāṇ-yā-huḥ

इन्द्रियेभ्यः परं मनः ।

in-dri-ye-bhyaḥ pa-ram ma-naḥ ।

मनसस्तु परा बुद्धिः

ma-na-sas-tu pa-rā bud-dhiḥ

यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥ yo bud-dheḥ pa-ra-tas-tu saḥ ॥3-42॥

*They say that the senses are superior (to the body); superior to the senses is the mind, superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman).*

एवं बुद्धेः परं बुद्ध्वा

e-vaṁ bud-dheḥ pa-ram bud-dhvā

संस्तभ्यात्मानमात्मना ।

saṁ-sta-bhyāt-mā-nam-āt-ma-nā ।

जहि शत्रुं महाबाहो

ja-hi śa-truṁ ma-hā-bā-ho

कामरूपं दुरासदम् ॥ ३-४३ ॥

kā-ma-rū-paṁ du-rā-sa-dam ॥3-43॥

*Thus, knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of 'desire', no doubt, hard indeed to conquer.*

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-ṇār-juna-saṁ-vā-de
कर्म योगो नाम	karma yo-go nā-ma
तृतीयोऽध्यायः ।	ṭṛ-tī-yo'dhyā-yaḥ ।
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.*

