

atha

## tṛtīyo'dhyāyaḥ |

śāstrasya pravṛtti-nivṛtti-viṣaya-bhūte dve buddhī bhagavatā nirdiṣṭe sāṅkhye buddhir yoge buddhir iti ca | tatra [prajahāti yadā kāmān](#) ity ārabhya ā adhyāya-parisamāpteḥ sāṅkhya-buddhy-āśritānām saṁnyāsaṁ kartavyam uktvā teṣāṁ tan-niṣṭhatayaiva ca kṛtārthatā uktā [eṣā brāhmī sthitiḥ](#) iti | arjunāya ca [karmaṇy evādhikāras te mā saṅgo'stv akarmaṇi](#) iti karma eva kartavyam uktavān yoga-buddhim āśritya na tata eva śreyaḥ-prāptim uktavān | tad etad ālakṣya paryākulībhūta-buddhir arjuna uvāca – katham bhaktāya śreyo'rthine yat sākṣāt śreyaḥ-sādhanam sāṅkhya-buddhi-niṣṭhām śrāvayitvā mām karmaṇi dṛṣṭānekānārtha-yukte pāramparyeṇāpi anaikāntika-śreyaḥ-prāpti-phale niyuñjyād iti yuktaḥ paryākulībhāvo'rjunasya | tad-anurūpa-praśnaḥ jyāyasī cet ity ādiḥ | praśnāpākaraṇa-vākyaṁ ca bhagavatā uktaṁ yathokta-vibhāga-viṣaye śāstre |

kecit tu arjunasya praśnārtham anyathā kalpayitvā tat-pratikūlaṁ bhagavataḥ prativacanam varṇayanti | yathā ca ātmanā sambandha-granthe gītārtho nirūpitaḥ tat-pratikūlaṁ ceha punaḥ praśna-prativacanayor artham nirūpayanti | katham ? tatra sambandha-granthe tāvat sarveṣāṁ āśramaṇām jñāna-karmaṇoḥ samuccayo gītā-śāstre nirūpito'rtha ity uktam | punaḥ viśeṣitam ca yāvaj-jīva-śruti-coditāni karmāṇi parityajya kevalād eva jñānān mokṣaḥ prāpyata ity etad ekāntenaiva pratiśiddham iti |

iha tv āśrama-vikalpaṁ darśayatā yāvaj-jīva-śruti-coditānām eva karmaṇām parityāga uktaḥ | tat katham īdṛśam viruddham artham arjunāya brūyād bhagavān śrotā vā katham viruddham artham avadhārayet | tatraitat syād gṛhasthānām eva śrauta-karma-parityāgena kevalād eva jñānān mokṣaḥ pratiśidhyate na tv āśramāntarāṇām iti |

etad api pūrvottar-viruddham eva | katham sarvāśramaṇām jñāna-karmaṇoḥ samuccayo gītā-śāstre niścito'rtha ity pratijñāya iha katham tad-viruddham kevalād eva jñānān mokṣam brūyād āśramāntarāṇām |

atha mataṁ śrauta-karmāpekṣayaitad-vacanam kevalād eva jñānāt śrauta-karma-rahitād gṛhasthānām mokṣaḥ pratiśidhyate iti | tatra gṛhasthānām vidyamānam api smṛtaṁ karmāvidyamānavad upekṣya jñānād eva kevalān na mokṣa ity ucyata iti | etad api viruddham | katham ? gṛhasthasyaiva smṛta-karmaṇā samuccitād jñānān mokṣaḥ pratiśidhyate na tu āśramāntarāṇām iti katham vivekibhiḥ śakyam avadhārayitum |

kiṁ ca yadi mokṣa-sādhanatvena smṛtāni karmāṇi ūrdhva-retasām samuccīyante tathā gṛhasthasyāpi iṣyatām smṛtair eva samuccayo na śrautaiḥ |

atha śrautaiḥ smṛtaiś ca gṛhasthasyaiva samuccayo mokṣāya ūrdhva-retasām tu smṛta-karma-mātra-samuccitā jñānān mokṣa ity | tatraivaṁ sati gṛhasthasyāyāsa-bāhulyam śrautaṁ smṛtaṁ ca bahu-duḥkha-rūpaṁ karma śirasi aropitaṁ syāt |

atha grhasthasyaivāyāsa-bāhulya-kāraṇān mokṣaḥ syān nāśramāntarāṇām śrauta-nitya-karma-rahitatvād iti | tad apy asat | sarvopaniṣatsu itihāsa-purāṇa-yoga-śāstre ca jñānāṅgatvena mumukṣoḥ sarva-karma-saṁnyāsa-vidhānād āśrama-vikalpa-samuccaya-vidhānāc ca śruti-smṛtyoḥ |

siddhas tarhi sarvāśramiṇām jñāna-karmaṇoḥ samuccayaḥ ? na mumukṣoḥ sarva-karma-saṁnyāsa-vidhānāt | [vyutthāyātha bhikṣācaryaṁ caranti](#) [BAU 3.5.1] [tasmāt saṁnyāsam eṣāṁ tapasām atiriktaṁ āhuḥ](#) [NāU 2.79] [nyāsa evātyarecayet](#) [NāU 2.78] iti | [na karmaṇā na prajayā dhanena tyāgenaike'ṁṛtatvam ānaśuḥ](#) [NāU 2.12] iti ca | [brahmacaryād eva pravrajat](#) [JāvāU 4] ity ādyāḥ śrutayaḥ |

[tyaja dharmam adharmaṁ ca ubhe satyāṅṛte tyaja](#) |  
[ubhe satyāṅṛte tyaktvā yena tyajasi tat tyaja](#) ||  
[samsāram eva niḥsāraṁ dṛṣṭvā sāra-didṛkṣayā](#) |  
[pravrajanty akṛtodvāhāḥ paraṁ vairāgyam āśritāḥ](#) || iti bṛhaspatir api kacaṁ prati |

[karmaṇā badhyate jantur vidyayā ca vimucyate](#) |  
[tasmāt karma na kurvanti yatayaḥ pāra-darśinaḥ](#) || [Mbh 12.241.7] iti  
śukānuśāsanam |

iḥāpi [sarva-karmāṇi manasā saṁnyasya](#) ity ādi | mokṣasya cākāryatvān mumukṣoḥ karmānarthakyam | nityāni pratyavāya-parihārārtham anuṣṭheyāni iti cet na | asaṁnyāsi-  
viśayatvāt pratyavāya-prāpteḥ | na hi agnikāryādy-akaraṇāt saṁnyāsināḥ pratyavāyaḥ  
kalpayitum śakyo yathā brahmacāriṇām asaṁnyāsinām api karṁiṇām | na tavan nityānām  
karmaṇām abhāvād eva bhāva-rūpasya pratyavāyasya utpattiḥ kalpayitum śakyā [katham  
asataḥ sajjāyate](#) [ChāU 6.2.2] iti asataḥ sajjanmāsambhava-śruteḥ |

yadi vihitākaraṇād asambhāvyam api pratyavāyaṁ brūyād vedas tadā anartha-karo vedaḥ  
apramāṇam ity uktaṁ syāt | vihitasya karaṇākaraṇayoḥ duḥkha-mātra-phalatvāt | tathā ca  
kāraṇam śāstraṁ na jñāpakam iti anupapannārtham kalpitaṁ syāt | na caitad iṣṭam |  
tasmān na saṁnyāsinām karmāṇi ato jñāna-karmaṇoḥ samuccayānupapattiḥ | [jyāyasī cet  
karmaṇas te matā buddhir](#) iti | arjunasya praśnānupapatteś ca |

yadi hi bhagavatā dvitīye adhyāye jñānaṁ karma ca samuccayena tvayānuṣṭheyam ity  
uktaṁ syāt tato' rjunasya praśno' nupapanno [jyāyasī cet karmaṇas te matā buddhir  
janārdana](#) iti | arjunāya ced buddhi-karmaṇī tvayānuṣṭheye iti ukte yā karmaṇo jyāyasī  
buddhiḥ sā apy uktā eveti [tat kiṁ karmaṇi ghore māṁ niyojayasi keśava](#) iti praśno na  
kathamcana upapadyate |

na cārjunasyaiva jyāyasī buddhir nānuṣṭheyeti bhagavatoktaṁ pūrvam iti kalpayitum  
yuktam yena jyāyasī ced iti praśnaḥ syāt | yadi punar ekasya puruṣasya jñāna-karmaṇor  
virodhād yugapad anuṣṭhānaṁ na sambhavatīti bhinna-puruṣānuṣṭheyatvaṁ bhagavatā  
pūrvam uktaṁ syāt tato' yaṁ praśna upapannaḥ jyāyasī ced ity ādiḥ |

avivekataḥ praśna-kalpanāyām api bhinna-puruṣānuṣṭheyatvena bhagavataḥ prativacanaṁ  
nopapadyate | na cājñāna-nimittaṁ bhagavat-prativacanaṁ kalpyam | asmāc ca bhinna-

puruṣānuṣṭheyatvena jñāna-karma-niṣṭhayor bhagavataḥ prativacana-darśanāt jñāna-karmaṇoḥ samuccayānupapattiḥ | tasmāt kevalād eva jñānān mokṣa ity eṣo'rtho niścito gītāsu sarvopaniṣatsu ca | jñāna-karmaṇor ekaṁ vada niścitya iti ca eka-viṣayaiva prārthanānupapannobhayoḥ samuccaya-sambhave |

**kuru karmaiva tasmāt tvam** iti ca jñāna-niṣṭhā-sambhavam arjunasyāvadhāraṇena darśayiṣyati |

**arjuna uvāca**

**jyāyasī cet karmaṇas te matā buddhir janārdana |  
tat kiṁ karmaṇi ghore mām niyojayasi keśava || 1 ||**

jyāyasī śreyasī cet yadi karmaṇaḥ sakāśāt te tava matā abhipretā buddhir jñānam | he janārdana ! yadi buddhi-karmaṇī samuccite iṣṭe tadaikaṁ śreyaḥ-sādhanam iti karmaṇo jyāyasī buddhir iti karmaṇo'tirikta-karaṇaṁ buddher anupapannam arjunena kṛtaṁ syāt | na hi tad eva tasmāt phalato'tiriktaṁ syāt | tathā ca karmaṇaḥ śreyaskarī bhagavatoktā buddhiḥ | aśreyaskaraṁ ca karma kurv iti mām pratipādayati tat kiṁ nu kāraṇam iti bhagavata upālambham iva kurvan tat kiṁ kasmāt karmaṇi ghore krūre hiṁsā-lakṣaṇe mām niyojayasi keśava iti ca yad āha tac ca nopapadyate | atha smārtenaiva karmaṇā samuccayaḥ sarveṣāṁ bhagavatokto'rjunena cāvadhārita cet tat kiṁ karmaṇi ghore mām niyojayasi ity ādi kathaṁ yuktaṁ vacanam || 3.1 ||

—o)0(o—

kiṁ ca –

**vyāmiśreṇeva vākyena buddhiṁ mohayasīva me |  
tad ekaṁ vada niścitya yena śreyo'ham āpnuyām || 2 ||**

vyāmiśreṇeva yadyapi vivaktābhīdhāyī bhagavān tathāpi mama manda-buddher vyāmiśram iva bhagavad-vākyam pratibhāti | tena mama buddhiṁ mohayasīva mama buddhi-vyāmohāpanayāya hi pravṛttas tvaṁ tu kathaṁ mohayasi ? ataḥ bravīmi | buddhiṁ mohayasi iva me mama iti | tvaṁ tu bhinna-kartṛkayoḥ jñāna-karmaṇor eka-puruṣānuṣṭhānāsambhavaṁ yadi manyase tatraivaṁ sati tat taylor ekaṁ buddhiṁ karma vā idam evārjunasya yogyaṁ buddhi-śakty-avasthānurūpam iti niścitya vada brūhi yena jñānena karmaṇā vā anyatareṇa śreyo'ham āpnuyām prāpnuyām |

yadi hi karma-niṣṭhāyām guṇa-bhūtam api jñānaṁ bhagavatoktaṁ syāt | tat kathaṁ taylor ekaṁ vada ity eka-viṣayaivārjunasya śuśrūṣā syāt | na hi bhagavatā pūrvam uktam anyatarad eva jñāna-karmaṇoḥ vaksyāmi naiva dvayam iti yena ubhaya-prāpty-asambhavam ātmano manyamāna ekam eva prārthayet || 3.2 ||

—o)0(o—

praśnānurūpam eva prativacanam –

**śrī-bhagavān uvāca**  
**loke'smin dvidihā niṣṭhā purā proktā mayānagha |**  
**jñāna-yogena sām̐khyānām karma-yogena yoginām || 3 ||**

loke'smin śāstrārthānuṣṭhānādihikṛtānām traivarṇikānām dvi-vidhā dvi-prakārā niṣṭhā sthitiḥ anuṣṭheya-tātparyam purā pūrvam sargādau prajāḥ sṛṣṭvā tāsām abhyudaya-niḥśreyasa-prāpti-sādhanam vedārtha-saṁpradāyam āviṣkurvatā proktā mayā sarvajñena īsvareṇa he anaghāpāpa | tatra kā sā dvidihā niṣṭhā ity āha — tatra jñāna-yogena jñānam eva yogas tena sām̐khyānām ātmānātma-viṣaya-viveka-vijñānavatām brahmacaryāśramād eva kṛta-saṁnyāsānām vedānta-vijñāna-suniścitārthānām paramahaṁsa-parivrājakānām brahmaṇy evāvasthitānām niṣṭhā proktā | karma-yogena karma eva yogaḥ karma-yogas tena karma-yogena yoginām karminām niṣṭhā proktā ity arthaḥ |

yadi caikena puruṣeṇa ekasmai puruṣārthāya jñānam karma ca samuccityānuṣṭheyam bhagavatā iṣṭam uktaṁ vakṣyamāṇam vā gītāsu vedeṣu cuktam katham ihārjunāya upasannāya priyāya viśiṣṭābhinnā-puruṣa-kartṛke eva jñāna-karma-niṣṭhe brūyāt ? yadi punar arjuno jñānam karma ca dvayam śrutvā svayam evānuṣṭhāsyati anyeṣām tu bhinnā-puruṣānuṣṭheyatām vakṣyāmi iti mataṁ bhagavataḥ kalpyeta tadā rāga-dveṣavān apramāṇa-bhūto bhagavān kalpitaḥ syāt | tac cāyuktam | tasmāt kayāpi yuktyā na samuccayo jñāna-karmaṇoḥ ||

yad arjunenoktaṁ karmaṇo jyāyastvaṁ buddhes tac ca sthitam anirākaraṇāt | tasyās ca jñāna-niṣṭhāyāḥ saṁnyāsinām evānuṣṭheyatvam bhinnā-puruṣānuṣṭheyatva-vacanāt | bhagavata evam evānumatam iti gamyate || 3.3 ||

—o)0(o—

mām ca bandha-kāraṇe karmaṇy eva niyojayasi iti viṣaṇṇa-manasam arjunam karma nārabhe ity evam manvānam ālakṣya āha bhagavān — na karmaṇāman ārambhād iti | athavā – jñāna-karma-niṣṭhayoḥ paraspara-virodhād ekena puruṣeṇa yugapad anuṣṭhātum aśakyatve sati itaretarānapekṣayor eva puruṣārtha-hetutve prāpte karma-niṣṭhāyā jñāna-niṣṭhā-prāpti-hetutvena puruṣārtha-hetutvam na svātantryeṇa | jñāna-niṣṭhā tu karma-niṣṭhopāya-labdhatmikā sati svātantryeṇa puruṣārtha-hetuḥ anyānapekṣā ity etam artham pradarśayiṣyan āha bhagavān —

**na karmaṇām anārambhān naiṣkarmaṇy puruṣo'snute |**  
**na ca saṁnyasanād eva siddhim samadhigacchati || 4 ||**

na karmaṇā kriyāṇām yajñādīnām iha janmani janmāntare vā anuṣṭhitānām upātta-durita-kṣaya-hetutvena sattva-śuddhi-kāraṇānām tat-kāraṇatvena ca jñānotpatti-dvāreṇa jñāna-niṣṭhā-hetūnām

[jñānam utpadyate puṁsām kṣayāt pāpasya karmaṇaḥ |](#)  
[yathādarśatala-prakhye paśyaty ātmānam ātmani || \[Mbh 12 208.8\] ity ādi](#)  
smaraṇāt |

anārambhād ananuṣṭhānāt naiṣkarmyaṁ niṣkarma-bhāvaṁ karma-sūnyatām jñāna-yogena niṣṭhām niṣkriyātma-svarūpeṇaivāvasthānam iti yāvat | puruṣo nāśnute na prāpnotīty arthaḥ |

karmaṇām anārambhān naiṣkarmyaṁ nāśnuta iti vacanāt tad-viparyayāt teṣām ārambhān naiṣkarmyam aśnuta iti gamyate | kasmāt punaḥ kāraṇāt karmaṇām anārambhān naiṣkarmyaṁ nāśnute iti ? ucyate karmārambhasyaiva naiṣkarmyopāyatvāt | na hy upāyam antareṇa upeya-prāptir asti | karma-yogopāyatvaṁ ca naiṣkarmya-lakṣaṇasya jñāna-yogasya śrutau iha ca pratipādanāt | **śrutau** tāvat prakṛtasyātma-lokasya vedyasya vedanopāyatvena **tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena** [BAU 4.4.22] ity ādinā karma-yogasya jñāna-yogopāyatvaṁ pratipāditam | ihāpi ca – **saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ** [kraītā 5.6] **yoginaḥ karma kurvanti saṅgaṁ tyaktvātmasuddhaye** [kraītā 5.11] **yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām** [kraītā 18.5] ity ādi pratipādayiṣyati |

nanu cābhayaṁ **sarva-bhūtebhyo dattvā naiṣkarmyam ācaret** ity ādau kartavya-karma-saṁnyāsād api naiṣkarmya-prāptim darśayati | loke ca karmaṇām anārambhān naiṣkarmyam iti prasiddhataram | ataś ca naiṣkarmyārthinaḥ kiṁ karmārambheṇa ? iti prāptam | ata āha— na ca saṁnyasanād eveti | nāpi saṁnyasanād eva kevalāt karma-parityāga-mātrād eva jñāna-rahitāt siddhiṁ naiṣkarmya-lakṣaṇām jñāna-yogena niṣṭhām samadhigacchati na prāpnoti || 3.4 ||

—o)0(o—

kasmāt punaḥ kāraṇāt karma-saṁnyāsa-mātrād eva kevalāt jñāna-rahitāt siddhiṁ naiṣkarmya-lakṣaṇām puruṣo nādhigacchati iti hetv-ākāṅkṣāyām āha –

**na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt |  
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ || 5 ||**

na hi yasmāt kṣaṇam api kālaṁ jātu kadācit kaścit tiṣṭhaty akarma-kṛt san | kasmāt ? kāryate pravartyate hi yasmād avaśa evāsvatantra eva karma sarvaḥ prāṇī prakṛti-jaiḥ prakṛtito jātaiḥ sattva-rajas-tamobhiḥ guṇaiḥ | ajñā iti vākya-śeṣaḥ yato vakṣyati guṇair yo na vicālyate iti | sāmkyānām pṛthak-kāraṇāt ajñānām eva hi karma-yogaḥ na jñāninām | jñāninām tu guṇair acālyamānānām svataś calanābhāvāt karma-yogo nopapadyate | tathā ca vyākhyātam **vedāvināśīnam** [kraītā 2.21] ity atra || 3.5 ||

—o)0(o—

yat tv anātmajñāḥ coditaṁ karma nārabhate iti tad asad evety āha –

**karmendriyāṇi saṁnyamya ya āste manasā smaran |  
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate || 6 ||**

karmendriyāṇi hastādīni saṁnyamya saṁhṛtya ya āste tiṣṭhati manasā smaran cintayan indriyārthān viśayān vimūḍhātmā vimūḍhantaḥ-araṇo mithyācāro mṛṣācāraḥ pāpācāraḥ sa ucyate || 3.6 ||

—o)0(o—

**yas tv indriyāṇi manasā niyamyārabhate' rjuna |  
karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣyate || 7 ||**

yas tu punaḥ karmaṇy adhikṛto'jñāḥ buddhīndriyāṇi manasā niyamyā ārabhate arjuna  
karmendriyaiḥ vāk-pāṇy-ādibhiḥ | kim ārabhate ity āha—karma-yogam asaktaḥ san  
phalābhisandhi-varjitaḥ sa viśiṣyate itarasmāt mithyācārāt || 3.7 ||

—o)0(o—

yataḥ evam ataḥ—

**niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ |  
śarīrayātrāpi ca te na prasidhyed akarmaṇaḥ || 8 ||**

niyataṁ nityaṁ śāstropadiṣṭam | yo yasmin karmaṇy adhikṛtaḥ phalāya cāśrutaṁ tan  
niyataṁ karma tat kuru tvaṁ he arjuna ! yataḥ karma jyāyo'dhikataṁ phalataḥ | hi  
yasmād akarmaṇo'karaṇāt anārambhāt | katham ? śarīra-yātrā śarīra-sthitir api ca te tava  
na prasidhyet prasiddhiṁ na gacchet akarmaṇo'karaṇāt | ato dṛṣṭaḥ karmākarmaṇor viśeṣo  
loke || 3.8 ||

—o)0(o—

yac ca manyase bandhārthatvāt karma na kartavyam iti tad apy asat | katham ?

**yajñārthāt karmaṇo'nyatra loko'yam karma-bandhanaḥ |  
tad arthaṁ karma kaunteya muktasaṅgaḥ samācara || 9 ||**

yajño vai viṣṇuḥ [TaittS 1.7.4] iti śruter yajña īśvaraḥ | tad-arthaṁ yat kriyate tat  
yajñārthaṁ karma | tasmāt karmaṇo'nyatrānyena karmaṇā loko'yam adhikṛtaḥ [karma-kṛt](#)  
[karma-bandhanaḥ](#) [Taitt.Bhā. 3.1.6] karma bandhanaṁ yasya so'yam karma-bandhano  
lokaḥ na tu yajñārthāt | atas tad-arthaṁ yajñārthaṁ karma kaunteya mukta-saṅgaḥ karma-  
phala-saṅga-varjitaḥ san samācāra nirvartaya || 3.9 ||

—o)0(o—

itaś cādihikṛtena karma kartavyam –

**saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |  
anena prasaviṣyadhvam eṣa vo'stv iṣṭa-kāma-dhuk || 10 ||**

saha-yajñāḥ yajña-sahitāḥ prajāḥ trayo varṇās tāḥ sṛṣṭvotpādya purā pūrvaṁ sargādāv  
uvāca uktavān prajāpatiḥ prajānām srāṣṭā | anena yajñena prasaviṣyadhvaṁ prasavo

vṛddhir utpattis tām kurudhvam | eṣa yajño vo yuṣmākam astu bhavatu iṣṭa-kāma-dhuk |  
iṣṭān abhipretān kāmān phala-viśeṣān dogdhīti iṣṭa-kāma-dhuk || 3.10 ||

—o)0(o—

katham ?

**devān bhāvayatānena te devā bhāvayantu vaḥ |  
parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha || 11 ||**

devān indrādīn bhāvayata vardhayatānena yajñena | te devā bhāvayantu āpyāyayantu  
vṛṣṭy-ādinā vo yuṣmān | evaṁ parasparam anyonyaṁ bhāvayantaḥ śreyaḥ paraṁ mokṣa-  
lakṣaṇaṁ vijñāna-prāpti-krameṇāvāpsyatha | svargaṁ vā paraṁ śreyo'vāpsyatha || 3.11 ||

—o)0(o—

kiṁ ca —

**iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ |  
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ || 12 ||**

iṣṭān abhipretān bhogān hi vo yuṣmabhyaṁ devā dāsyante vitariṣyanti | strī-paśu-putrādīn  
yajña-bhāvitā yajñair vardhitās toṣitā ity arthaḥ | tair devair dattān bhogān apradāyādvā  
āṅṅnyam akṛtvety arthaḥ | ebhyo devebhyaḥ | yo bhuṅkte sva-dehendriyāṅy eva tarpayati  
stena eva taskara eva sa devādi-svāpahārī || 3.12 ||

—o)0(o—

ye punaḥ—

**yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ |  
bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt || 13 ||**

deva-yajñādīn nirvartya tac-chiṣṭam aśanam amṛtākhyam aśitum śīlam yeṣāṁ te yajña-  
śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ sarva-pāpaiś cully-ādi-pañca-sūnākṛtaiḥ  
pramāda-kṛta-hiṁsādi-janitaiś cānyaiḥ | ye tv ātmaṁbharayo bhuñjate te tv aghaṁ pāpaṁ  
svayam api pāpā ye pacanti pākaṁ nirvartayanti ātma-kāraṇāt ātma-hetoḥ || 3.13 ||

—o)0(o—

itaś cādhi-kṛtena karma kartavyam | jagac-cakra-pravṛtti-hetur hi karma | katham ? ity  
ucyate —

**annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ |  
yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ || 14 ||**

annād bhuktāl lohita-retaḥ-pariṇatāt pratyakṣaṁ bhavanti jāyante bhūtāni | parjanyaḍ  
vṛṣṭer annasya sambhavo'nna-sambhavaḥ | yajñād bhavati parjanyaḥ |

agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |  
ādityāj jāyate vṛṣṭir vṛṣṭer annaṁ tataḥ prajāḥ || [Manu 3.76] iti **smṛteḥ** |

yajño'pūrvam | sa ca yajñaḥ karma-samudbhavaḥ | ṛtvig-yajamānayoś ca vyāpāraḥ karma  
tad-samudbhavo yasya yajñasyāpūrvasya sa yajñaḥ karma-samudbhavaḥ || 3.14 ||

—o)0(o—

tac caivaṁvidhaṁ karma kuto jātam ity āha —

**karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavam |  
tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam || 15 ||**

karma brahmodbhavaṁ | brahma vedaḥ | sa udbhavaḥ kāraṇaṁ prakāśako yasya tat karma  
brahmodbhavaṁ viddhi vijānīhi | brahma punaḥ vedākhyam akṣara-samudbhavam akṣaraṁ  
brahma paramātmā samudbhavo yasya tat akṣara-samudbhavam | brahma veda ity arthaḥ  
| yasmāt sāksāt paramātmākhyād akṣarāt puruṣa-niḥśvāsavat samudbhūtaṁ brahma  
tasmāt sarvārtha-prakāśakatvāt sarva-gatam | sarva-gatam api sat nityaṁ sadā yajña-  
vidhi-pradhānatvāt yajñe pratiṣṭhitam || 3.15 ||

—o)0(o—

**evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ |  
aghāyur indriyārāmo moghaṁ pārtha sa jīvati || 16 ||**

evam ittham īsvareṇa veda-yajña-pūrvakaṁ jagac-cakraṁ pravartitaṁ nānuvartayatīha loke  
yaḥ karmaṇy adhikṛtaḥ sann aghāyur aghaṁ pāpam āyur jīvanaṁ yasya so'ghāyur pāpa-  
jīvana ity yāvat | indriyārāmaḥ indriyair āramaḥ āramaṇam ākrīḍā viśayeṣu yasya sa  
indriyārāmo moghaṁ vṛthā he pārtha sa jīvati | tasmād ajñenādhikṛtena kartavyam eva  
karmeti prakaraṇārthaḥ | prāg ātma-jñāna-niṣṭhā-yogyatā-prāptes tādarthyaena karma-  
yogānuṣṭhānam adhikṛtenānātmajñena kartavyam evety etan **na karmaṇām anārambhād**  
[Gītā 3.4] ity ata ārabhya **śarīra-yātrāpi ca te na prasidhyed akarmaṇa** [Gītā 3.8] ity evam  
antena pratipādyā **yajñārthāt karmaṇo'nyatra** [Gītā 3.9] ity ādinā **moghaṁ pārtha sa jīvati**  
ity evam antenāpi granthena prāsaṅgikam adhikṛtasyānātmavidaḥ karmānuṣṭhāne bahu  
kāraṇam uktam | tad-akaraṇe ca doṣa-saṁkīrtanaṁ kṛtam || 3.16 ||

—o)0(o—

evaṁ sthite kim evaṁ pravartitaṁ caktraṁ sarveṇānuvartanīyam ? āho svit pūrvokta-  
karma-yogānuṣṭhānopāya-prāpyām anātmā-vidā jñāna-yogenaiva niṣṭhām ātma-vidbhiḥ  
sāmkhyair anuṣṭheyām aprāptenaiva ? ity evam artham arjunasya praśnam āśaṅkaya  
svayam eva vā śāstrārthasya viveka-pratipatty-artham **etaṁ vai tam ātmānaṁ vidityā**  
**nivṛtta-mithyā-jñānāḥ santo brāhmaṇā mithyā-jñānavadbhyo'vaśyaṁ kartavyebhyaḥ**

putraiṣaṇādibhyo vyutthāyātha bhikṣā-caryam śarīra-sthiti-mātra-prayuktaṁ caranti | na teṣāṁ ātma-jñāna-niṣṭhā-vyatirekeṇānyat kāryam asti [BAU 3.5.1] ity evaṁ śruty-artham iha gītā-śāstre pratipādayiṣitam āviṣkurvann āha bhagavān —

**yas tv ātma-ratir eva syād ātma-tṛptaś ca mānavaḥ |  
ātmany eva ca santuṣṭas tasya kāryam na vidyate || 17 ||**

yas tu sām̐khya ātma-jñāna-niṣṭha ātma-ratiḥ ātmany eva ratir na viṣayeṣu yasya sa ātma-ratir eva syād bhaved ātma-tṛptaś cātmanaiva tṛpto nānna-rasādinā sa mānava manuṣyaḥ sam̐nyāsī ātmany eva ca santuṣṭaḥ | santoṣo hi bāhyārtha-lābhe sarvasya bhavati tam anapekṣya ātmany eva ca santuṣṭaḥ sarvato vīta-tṛṣṇa ity etat | ya īdṛṣaḥ ātma-vit tasya kāryam karaṇīyam na vidyate nāstīty arthaḥ || 3.17 ||

—o)0(o—

kiṁ ca —

**naiva tasya kṛtenārtho nākṛteneha kaścana |  
na cāsya sarva-bhūteṣu kaścīd artha-vyapāśrayaḥ || 18 ||**

naiva tasya paramātma-rateḥ kṛtena karmaṇārthaḥ prayojanam asti | astu tarhy akṛtenākaraṇena pratyavāyākhyo'narthaḥ | nākṛteneha loke kaścana kaścīd api pratyavāya-prāpti-rūpaḥ ātma-hāni-lakṣaṇo vā naivāsti | na cāsya sarva-bhūteṣu brahmādi-sthāvarānteṣu bhūteṣu kaścīd artha-vyapāśrayaḥ prayojana-nimitta-kriyā-sādhyo vyapāśrayaḥ | vyapāśrayaṇam ālambanam kaṁcit bhūta-viśeṣam āśritya na sādhyāḥ kaścīd artho'sti yena tad-arthā kriyā anuṣṭheyā syāt | na tvam etasmin sarvataḥ sam̐plutodaka-sthānīye samyag-darśane vartase || 3.18 ||

—o)0(o—

yataḥ evam —

**tasmād asaktaḥ satataṁ kāryam karma samācara |  
asakto hy ācaran karma param āpnoti pūruṣaḥ || 19 ||**

tasmād asaktaḥ saṅgavarjitaḥ satataṁ sarvadā kāryam kartavyam nityam karma samācara nirvartaya | asakto hi yasmāt samācaran īśvarārtham karma kurvan param mokṣam āpnoti pūruṣaḥ sattvaśuddhidvāreṇa ity arthaḥ || 3.19 ||

—o)0(o—

yasmāc ca —

**karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |  
loka-saṁgraham evāpi saṁpaśyan kartum arhasi || 20 ||**

karmaṇaiva hi yasmāt pūrve kṣatriyāḥ vidvāṁsaḥ saṁsiddhiṁ mokṣaṁ gantum āsthitāḥ  
pravṛttāḥ | ke ? janakādayaḥ janakā vapatiprabhṛtayaḥ | yadi te prāptasamyagdarśanāḥ  
tataḥ lokasaṁgrahārthaṁ prārabdhakarmatvāt karmaṇā sahaivāsaṁnyasyaiva karma  
saṁsiddhimāsthitā ity arthaḥ | athāprāptasamyagadarśanāḥ janakādayaḥ tadā karmaṇā  
sattvaśuddhisādhanaabhūtena kramaṇa saṁsiddhimāsthitā iti vyākhyeyaḥ lokaḥ | atha  
manyase pūrverapi janakādibhiḥ ajānadbhireva kartavyaṁ karma kṛtam | tāvatā  
nāvaśyamanyena kartavyaṁ samyagdarśanavatā kṛtātheneti | tathāpi  
prārabdhakarmāyattaḥ tvaṁ lokasaṁgrahaṁ evāpi lokasya unmārgapravṛttinivāraṇaṁ  
lokasaṁgrahaḥ tamevāpi prayojanaṁ saṁpaśyan kartum arhasi || 3.20 ||

—o)0(o—

loka-saṁgrahaḥ kim arthaṁ kartavya ity ucyate —

**yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |  
sa yat pramāṇaṁ kurute lokas tad anuvartate || 21 ||**

yadyat karma ācarati karoti śreṣṭhaḥ pradhānaḥ tattadeva karma ācarati itaro'nyaḥ janaḥ  
tadanugataḥ | kiṁ ca saḥ śreṣṭhaḥ yat pramāṇaṁ kurute laukikaṁ vaidikaṁ vā lokaḥ tat  
anuvartate tadeva pramāṇīkaroti ity arthaḥ || 3.21 ||

—o)0(o—

yady atra te loka-saṁgraha-kartavyatāyāṁ vipratipattis tarhi māṁ kiṁ na paśyasi ?

**na me pārthāsti kartavyaṁ triṣu lokeṣu kiṁcana |  
nānavāptam avāptavyaṁ vartaiva ca karmaṇi || 22 ||**

na me mama pārtha nāsti na vidyate kartavyaṁ triṣv api lokeṣu kiṁcana kiṁcid api |  
kasmāt ? nānavāptam aprāptam avāptavyaṁ prāpaṇīyam | tathāpi varta eva ca karmaṇy  
aham || 3.22 ||

—o)0(o—

**yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ |  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 23 ||**

yadi hi punar ahaṁ na varteya jātu kadācit karmaṇy atandrito'nalasaḥ san mama śreṣṭhasya  
sato vatrma mārgam anuvartante manuṣyāḥ | he pārtha ! sarvaśaḥ sarva-prakāraiḥ  
|| 3.23 ||

—o)0(o—

**utsīdeyur ime lokā na kuryāṁ karma ced aham |  
saṁkarasya ca kartā syāṁ upahanyāṁ imāḥ prajāḥ || 24 ||**

utsīdeyur vinaśyeyur ime sarve lokāḥ loka-sthiti-nimittasya karmaṇo'bhāvāt na kuryām  
karma ced aham | kim ca saṁkarasya ca kartā syām | tena kāraṇena upahanyām imāḥ  
prajāḥ | prajānām anugrahāya pravṛtta upahatim upahananam kuryām ity arthaḥ | mama  
īśvarasyānanurūpam āpadyate || 3.24 ||

—o)0(o—

yadi punar aham iva tvaṁ kṛtārtha-buddhiḥ ātmavid anyo vā tasyāpi ātmanaḥ  
kartavyābhāve'pi parānugraha eva kartavya ity āha —

**saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata |  
kuryād vidvāṁs tathāsaktaś cikīrṣur loka-saṁgraham || 25 ||**

saktāḥ karmaṇy asya karmaṇaḥ phalam mama bhaviṣyatīti kecid avidvāṁso yathā kurvanti  
bhārata kuryād vidvān ātmavit tathāsaktaḥ san | tadvat kim artham karoti ? tat sṛṇu —  
cikīrṣuḥ kartum icchuḥ loka-saṁgraham || 3.25 ||

—o)0(o—

evam loka-saṁgraham cikīrṣer na mamātma-vidaḥ kartavyam asti anyasya vā loka-  
saṁgraham muktvā | tatas tasya ātma-vidaḥ idam upadīsyate —

**na buddhi-bhedaṁ janayed ajñānām karma-saṅginām |  
joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran || 26 ||**

buddhi-bhedo buddhi-bhedo mayā idam kartavyam bhoktavyam cāsya karmaṇaḥ phalam iti  
niścaya-rūpāyā buddher bhedanaṁ cālanam buddhi-bhedas taṁ na janayen notpādayed  
ajñānām avivekinām karma-saṅginām karmaṇy āsaktānām āsaṅgavatām | kim nu kuryāt ?  
joṣayet kārayet sarva-karmāṇi vidvān svayaṁ tad evāviduṣām karma yukto'bhiyuktaḥ  
samācaran || 3.26 ||

—o)0(o—

avidvān ajñāḥ katham karmasu sajjate ? ity āha —

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṁkāra-vimūḍhātmā kartāham iti manyate || 27 ||**

prakṛteḥ prakṛtiḥ pradhānam sattva-rajasa-tamasām guṇānām sāmyāvasthā | tasyāḥ  
prakṛteḥ guṇaiḥ vikāraiḥ kārya-karaṇa-rūpaiḥ kriyamāṇāni karmāṇi laukikāni śāstrīyāṇi ca  
sarvaśaḥ sarva-prakārair ahaṁkāra-vimūḍhātmā kārya-karaṇa-saṁghātātma-  
pratrayo'haṁkāras tena vividham nānāvidham mūḍha ātmā antaḥ-karaṇam yasya so'yaṁ  
kārya-karaṇa-dharmā kārya-karaṇābhimānī avidyayā karmāṇi ātmani manyamānaḥ tat-tat-  
karmaṇām aham karteti manyate || 3.27 ||

—o)0(o—

yaḥ punar vidvān —

**tattvavit tu mahābāho guṇa-karma-vibhāgayoḥ |  
guṇā guṇeṣu vartanta iti matvā na sajjate || 28 ||**

tattvavit tu mahābāho | kasya tattvavit ? guṇakarmavibhāgayoḥ guṇavibhāgasya  
karmavibhāgasya ca tattvavit ity arthaḥ | guṇāḥ karaṇātmakāḥ guṇeṣu viṣayātmakeṣu  
vartante na ātmā iti matvā na sajjate saktim na karoti || 3.28 ||

—o)0(o—

ye punaḥ —

**prakṛter guṇa-saṁmūḍhāḥ sajjante guṇa-karmasu |  
tān akṛtsna-vido mandān kṛtsnavin na vicālayet || 29 ||**

prakṛteḥ guṇaiḥ samyak mūḍhāḥ saṁmohitāḥ santaḥ sajjante guṇānām karmasu guṇa-  
karmasu vyaṁ karma kurmaḥ phalāya iti | tān karma-saṅgino'kṛtsna-vidaḥ karma-phala-  
mātra-darśino mandān manda-prajñān kṛtsna-vit ātma-vit svayaṁ na vicālayet buddhi-  
bheda-karaṇam eva cālanam tan na kuryāt ity arthaḥ || 3.29 ||

—o)0(o—

katham punaḥ karmaṇy adhikṛtenājñena mumukṣuṇā karma kartavyam iti ucyate —

**mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā |  
nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ || 30 ||**

mayi vāsudeve parameśvare sarvajñe sarvātmani sarvāṇi karmāṇi saṁnyasya  
nikṣipyādhyātma-cetasā viveka-buddhyā ahaṁ kartā īśvarāya bhṛtyavat karomi ity anayā  
buddhyā | kim ca nirāśīs tyaktāśīḥ nirmamo mama-bhāvaś ca nirgato yasya tava sa tvam  
nirmamo bhūtvā yudhyasva vigata-jvaro vigata-santāpo vigata-śokaḥ sann ity arthaḥ  
|| 3.30 ||

—o)0(o—

yad etan mama mataṁ karma kartavyam iti sa-pramāṇam uktaṁ tat tathā —

**ye me matam idaṁ nityam anuṣṭhanti mānavāḥ |  
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ || 31 ||**

ye me madīyam idaṁ mataṁ nityam anuṣṭhanti anuvartante mānavā manuṣyāḥ  
śraddhāvantaḥ śraddadhānā anasūyanto'sūyāṁ ca mayi parama-gurau vāsudeve'kurvanto  
mucyante te'py evāmbhūtāḥ karmabhir dharmādharmaḥkhyaiḥ || 3.31 ||

—o)0(o—

**ye tv etad abhyasūyanto nānutiṣṭhanti me matam |  
sarva-jñāna-vimūḍhāms tān viddhi naṣṭān acetasaḥ || 32 ||**

ye tu tad-viparītā etan mama matam abhyasūyanto nindanto nānutiṣṭhanti nānuvartante  
me matam | sarveṣu jñāneṣu vividhaṁ mūḍhās te | sarva-jñāna-vimūḍhāms tān viddhi  
jānihi naṣṭān nāśaṁ gatān acetaso'vivekinaḥ || 3.32 ||

—o)0(o—

kasmāt punaḥ kāraṇāt tvadīyaṁ mataṁ nānutiṣṭhantaḥ para-dharmān anutiṣṭhanti ? sva-  
dharmaṁ ca nānuvartante ? tvat-pratikūlāḥ kathaṁ na bibhyati tvac-chāsanātikrama-doṣāt  
? tatrāha —

**sadṛśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api |  
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati || 33 ||**

sadṛśaṁ anurūpaṁ ceṣṭate ceṣṭāṁ karoti | kasyāḥ ? svasyāḥ svakīyāyāḥ prakṛteḥ | prakṛtir  
nāma pūrva-kṛta-dharmād dharmādi-saṁskārā vartamāna-janmādāv abhivyaṅktāḥ | sā prakṛtiḥ  
| tasyāḥ sadṛśaṁ eva sarvo jantur jñānavān api ceṣṭate kiṁ punar mūrkhāḥ ? tasmāt  
prakṛtiṁ yānti anugacchanti bhūtāni prāṇinaḥ | nigraho niṣedha-rūpaḥ kiṁ kariṣyati mama  
vānyasya vā ? durnigrahā prakṛtir iti vākya-śeṣaḥ || 3.33 ||

—o)0(o—

yadi sarvo jantur ātmanaḥ prakṛti-sadṛśaṁ eva ceṣṭate na ca prakṛti-śūnyaḥ kaścid asti  
tataḥ puruṣakārasya viṣayānupapatteḥ śāstrānarthakya-prāptāv idam ucyate —

**indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |  
tayo na vaśaṁ āgacchet tau hy asya paripanthinau || 34 ||**

indriyasyendriyasyārthe sarvendriyāṅām arthe śabdādi-viṣaye iṣṭe rāgo'niṣṭe dveṣa ity evaṁ  
pratīndriyārthaṁ rāgadveṣāv avāśyaṁ bhāvinau tatrāyaṁ puruṣakārasya śāstrārthasya ca  
viṣaya ucyate | śāstrārthe pravṛttaḥ pūrvam eva rāga-dveṣayor vaśaṁ nāgacchet | yā hi  
puruṣasya prakṛtiḥ sā rāga-dveṣa-puraḥsaraiva sva-kārye puruṣaṁ pravartayati | tadā  
svadharma-parityāgaḥ para-dharmānuṣṭhānaṁ ca bhavati | yadā punā rāga-dveṣau tat-  
pratipakṣeṇa niyamayati tadā śāstra-dṛṣṭir eva puruṣo bhavati na prakṛti-vaśaḥ | tasmāt  
tayo rāga-dveṣayor vaśaṁ nāgacchet | yatas tau hy asya puruṣasya paripanthinau śreyo-  
mārgasya vighna-kartārau taskarāv iva pathīty arthaḥ || 3.34 ||

—o)0(o—

tatra rāga-dveṣa-prayukto manyate śāsrārtham apy anyathā [para-dharmo'pi dharmatvād  
anuṣṭheya eva](#) iti tad asat —

**śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |  
sva-dharme nidhanaṁ śreyāḥ para-dharmo bhayāvahaḥ || 35 ||**

śreyān praśasyataḥ svo dharmāḥ svadharmo viguṇo'pi vigata-guṇo'pi anuṣṭhīyamānaḥ  
para-dharmāt svanuṣṭhitāt sādguṇyena saṁpāditād api | sva-dharme sthitasya nidhanaṁ  
maraṇam api śreyāḥ para-dharme sthitasya jīvitāt | kasmāt ? para-dharmaḥ bhayāvahaḥ  
narakādi-lakṣaṇaṁ bhayam āvahaṭīti yataḥ || 3.35 ||

—o)0(o—

yadyapi anartha-mūlam [dhyāyato viṣayān puṁsa](#) [Gītā 2.62] iti [rāga-dveṣau hy asya  
paripanthinau](#) [Gītā 3.34] iti cōktam | vikṣiptam anavadhāritam ca tad uktam | tat  
saṁkṣiptaṁ niścitaṁ ca idam eveti jñātum icchan arjuna uvāca jñāte hi tasmin tad-  
ucchedāya yatnaṁ kuryām iti arjuna uvāca—

**atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ |  
anicchann api vārṣṇeya balād iva niyojitaḥ || 36 ||**

atha kena hetu-bhūtena prayuktaḥ san rājñeva bhṛtyo'yaṁ pāpaṁ karma carati ācarati  
pūruṣaḥ puruṣaḥ svayam anicchann api he vārṣṇeya vṛṣṇi-kula-prasūta ! balād iva niyojito  
rājñevety ukto dṛṣṭāntaḥ || 3.36 ||

—o)0(o—

śṛṇu tvam taṁ vairiṇaṁ sarvānartha-karaṁ yaṁ tvam pṛcchasīti bhagavān uvāca —

**kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ |  
mahāśano mahā-pāpmā viddhy enam iha vairiṇam || 37 ||**

[aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ |  
vairāgyasyātha mokṣasya ṣaṇṇām bhaga itiṅganā ||](#) [ViP 6.5.74]

ity aiśvaryādi-ṣaṭkaṁ yasmin vāsudeve nityam apratibaddhatvena sāmastyena ca vartate

[utpattiṁ pralayaṁ caiva bhūtānām āgatiṁ gatim |  
vetti vidyām avidyām ca sa vācyo bhagavān iti ||](#) [ViP 6.5.78]

utpatty-ādi-viṣayaṁ ca vijñānaṁ yasya sa vāsudevo vācyo bhagavān iti |

kāma iti | kāma eṣa sarva-loka-śatrur yan-nimittā sarvānartha-prāptiḥ prāṇinām | sa eṣa  
kāmaḥ pratihataḥ kenacit krodhatvena pariṇamate | ataḥ krodho'py eṣa eva rajo-guṇa-  
samudbhavo rajaś ca tad-guṇaś ca rajo-guṇaḥ sa samudbhavo yasya sa kāmo rajo-guṇa-  
samudbhavaḥ | rajo-guṇasya vā samudbhavaḥ | kāmo hy udbhūto rajaḥ pravartayan  
puruṣaṁ pravartayati | tṛṣṇayā hy ahamkārita iti duḥkhiṇāṁ rajaḥ-kārye sevādu  
pravṛttānām pralāpaḥ śrūyate | mahāśano mahad aśanaṁ asyeti mahāśanaḥ | ataeva

mahā-pāpmā | kāmēna hi prerito jantuḥ pāpaṁ karoti | ato viddhy enaṁ kāmam iha  
saṁsāre vairiṇam || 3.37 ||

—o)0(o—

kathaṁ vairī ? iti dṛṣṭāntaiḥ pratyāyati —

**dhūmenāvriyate vahnir yathādarśo malena ca |  
yatholbenāvṛto garbhas tathā tenedam āvṛtam || 38 ||**

dhūmena sahajenāvriyate vahniḥ prakāśātmako'prakāśātmakena yathā vā ādarśo malena ca  
yatholbena ca jarāyuṇā garbha-veṣṭanena cāvṛta ācchādito garbhas tathā tenedam āvṛtam  
|| 3.38 ||

—o)0(o—

kiṁ punas tad idaṁ-śabda-vācyam yat kāmēnāvṛtam ity ucyate —

**āvṛtam jñānam etena jñānino nitya-vairiṇā |  
kāma-rūpeṇa kaunteya duṣpūreṇānalena ca || 39 ||**

āvṛtam etena jñānam jñānino nitya-vairiṇā jñānī hi jñāty anenāham anarthe prayuktaḥ  
pūrvam eveti | duḥkhī ca bhavati nityam eva | ato'sau jñānino nitya-vairī na tu mūrkhasya  
| sa hi kāmam tṛṣṇā-kāle mitram iva paśyan tat-kārye duḥkhe prāpte jñānī tṛṣṇayāham  
duḥkhitvam āpādita iti na pūrvam eva | ato jñānina eva nitya-vairī | kiṁ-rūpeṇa ? kāma-  
rūpeṇa kāma icchaiva rūpam asyeti kāmārūpas tena duṣpūreṇa duḥkhena pūraṇam asyeti  
duṣpūras tenānalena nāsyālaṁ paryāptir vidyata ity analas tena ca || 3.39 ||

—o)0(o—

kim adhiṣṭhānaḥ punaḥ kāmo jñānasyāvaraṇatvena vairī sarvasya lokasya ? ity apekṣāyām  
āha jñāte hi śātror adhiṣṭhāne sukhena nibarhaṇam kartuṁ śakyata iti—

**indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |  
etair vimohayaty eṣa jñānam āvṛtya dehinam || 40 ||**

indriyāṇi mano buddhiś cāsya kāmasyādhiṣṭhānam āśraya ucyate | etair indriyādibhir  
āśrayair vimohayati vividham mohayaty eṣa kāmo jñānam āvṛtya ācchādy dehinam  
śarīriṇam || 3.40 ||

—o)0(o—

yata evam —

**tasmāt tvam indriyāṇy ādau niyamyā bharatarṣabha |  
pāpmānaṁ prajahi hy enaṁ jñāna-vijñāna-nāśanam || 41 ||**

tasmāt tvam indriyāṅy ādau pūrvam eva niyamyā vaśīkṛtya bharatarṣabha pāpmānaṁ  
pāpācāraṁ kāmaṁ prajahihi parityaja enaṁ prakṛtaṁ vairiṇaṁ jñāna-vijñāna-nāśanaṁ  
jñānaṁ śāstrata ācāryataś cātmādīnāṁ avabodhaḥ | vijñānaṁ viśeṣataś tad-anubhavas  
tayoḥ jñāna-vijñānayoḥ śreyaḥ-prāpti-hetvor nāśanaṁ nāśa-karaṁ prajahihi ātmanaḥ  
parityajety arthaḥ || 3.41 ||

—o)0(o—

indriyāṅy ādau niyamyā kāmaṁ śatruṁ jahihi ity uktam | tatra kim āśrayaḥ kāmaṁ jahyāt  
ity ucyate —

**indriyāṅi parāṅy āhur indriyebhyaḥ paraṁ manaḥ |  
manasas tu parā buddhir yo buddheḥ paratas tu saḥ || 42 ||**

indriyāṅi śrotrādīni pañca | dehaṁ sthūlaṁ bāhyaṁ paricchinnāṁ cāpekṣya  
saukṣmyāntaratva-vyāpītvādy-apekṣayā parāṅi prakṛṣṭāny āhuḥ paṇḍitāḥ | tathā  
indriyebhyaḥ paraṁ manaḥ saṁkalpa-vikalpātmakam | tathā manasas tu parā buddhir  
niścayātmikā | tathā yaḥ sarva-dṛśyebhyo buddhy-antebhyo’bhyantaro yaṁ dehinam  
indriyādibhir āśrayair yuktaḥ kāmo jñānāvaraṇa-dvāreṇa mohayatīty uktam | buddheḥ  
paratas tu sa | sa buddher draṣṭā | para ātmā || 3.42 ||

—o)0(o—

tataḥ kim —

**evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānam ātmanā |  
jahi śatruṁ mahābāho kāma-rūpaṁ durāsadam || 43 ||**

evaṁ buddheḥ param ātmānaṁ buddhvā jñātvā saṁstabhya samyak stambhanaṁ  
kṛtvātmānaṁ svenaivātmanā saṁskṛtena manasā samyak samādhāyety arthaḥ | jahy enaṁ  
śatruṁ he mahābāho ! kāma-rūpaṁ durāsadaṁ duḥkhenāsada āsādanaṁ prāptir yasya taṁ  
durāsadaṁ durvijñeyāneka-viśeṣam iti || 3.43 ||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-  
śiṣyasya śrīmac-charṅkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye  
tṛtīyo’dhyāyaḥ  
|| 3 ||