

tr̥tīyo'dhyāyaḥ rāmānuja-bhāṣyam

ataḥ param adhyāya-catuṣṭayenedam eva prāptuḥ pratya-ātmano darśanam sa-sādhanam
prapañcayati –

arjuna uvāca

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

yadi karmaṇo buddhir eva gyāyasī iti te matā, kiṁ artham tarhi ghore karmaṇi mām niyojayasi?
etad uktaṁ bhavati – jñāna-niṣṭhā eva ātmāvalokana-sādhanam | karma-niṣṭhā tu tasyāḥ
niṣpādikā, ātmāvalokana-sādhana-bhūtā ca jñāna-niṣṭhā sakalendriya-manasām śabdādi-viṣaya-
vyāpāroparati-niṣpādyā ity abhihitā | indriya-vyāpāroparati-niṣpādyam ātmāvalokanam ced
siṣādhayiṣitam, sakalakarmaṇivṛttipūrvakajñāna-niṣṭhāyām eva aham niyojayitavyaḥ | kiṁ
artham ghore karmaṇi sarvendriya-vyāpāra-rūpe ātmāvalokana-virodhini karmaṇi mām
niyojayasi iti ||1||

—o)0(o—

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

||2|| ato vyāmiśra-vākyena mām mohayasi iva iti me pratibhāti | tathā hi ātmāvalokana-sādhana-
bhūtāyāḥ sarvendriya-vyāpāroparati-rūpāyā jñāna-niṣṭhāyāḥ tad-viparyaya-rūpaṁ karma
sādhanam tad eva kuru iti vākyam viruddham vyāmiśram eva | tasmād ekaṁ miśra-rūpaṁ
vākyam vada | yena vākyena aham anuṣṭheya-rūpaṁ niścītya ātmanaḥ śreyaḥ prāpnuyām |

—o)0(o—

śrī-bhagavān uvāca

loke'smin dvidvidhā niṣṭhā purā proktā mayānagha |
jñāna-yogena sāmkyānām karma-yogena yoginām ||3||

pūrvoktaṁ ca samyag avadhṛtaṁ tvayā | purā hy asmin loke vicitrādhikāri-saṁpūrṇe dvividhā niṣṭhā jñāna-karma-ṣayā yathādhikāram asaṁkīrṇā eva mayā uktā | na hi sarvo laukikaḥ puruṣaḥ saṁjāta-mokṣābhilāṣaḥ tadānīm eva jñāna-yogādhikāre prabhavati, api tu anabhisamhita-phalena kevala-parama-puruṣārādhana-rūpeṇa anuṣṭhitena karmaṇā vidhvastamano-malo'vyākulendriyo jñāna-niṣṭhāyām adhikaroti —

yataḥ pravṛttir bhūtānām yena sarvam idaṁ tatam |
sva-karmaṇā tam abhyacrya siddhiṁ vindati mānavaḥ || [Gītā 18.46]

iti parama-puruṣārādhanaikaveṣatā karmaṇām vaksyate | **ihāpi karmaṇy evādhikāras te** [Gītā 2.47] ity ādinā anabhisamhita-phalaṁ karma anuṣṭheyam vidhāya tena ṣayā-vyākulatā-rūpa-mohād uttīrṇabuddheḥ **prajahāti yadā kāmān** [Gītā 2.55] ity ādinā jñāna-yoga uditaḥ | ataḥ sāmkyānām eva jñāna-yogena sthitiḥ uktā, yoginām tu karma-yogena | sāmkyā buddhiḥ, tad-yuktāḥ sāmkyāḥ | ātmaika-ṣayayā buddhyā yuktāḥ sāmkyāḥ | atad-arhāḥ karma-yogādhikāriṇo yoginaḥ | ṣayā-vyākula-buddhi-yuktānām karma-yoge adhikāraḥ, avyākula-buddhīnām tu jñāna-yoge adhikāra uktāḥ, sati na kiṁcid iha viruddham, nāpi vyāmiśram abhihitam ||3||

—o)0(o—

sarvasya laukikasya puruṣasya mokṣecchāyām saṁjātāyām sahasā eva jñāna-yogo duṣkara ity āha —

na karmaṇām anārambhān naiṣkarmyaṁ puruṣo'snute |
na ca saṁnyasanād eva siddhiṁ samadhigacchati ||4||

na śāstrīyānām karmaṇām anārambhād eva puruṣaḥ naiṣkarmyaṁ jñāna-niṣṭhām āpnoti | sarvendriya-vyāpārākhyā-karmoparati-pūrvikām jñāna-niṣṭhām na prāpnoti ity arthaḥ | na ca ārabdhasya śāstrīyasya karmaṇas tyāgāt | yato'nabhisamhita-phalasya parama-puruṣārādhana-ṣayasya karmaṇaḥ siddhiḥ ātma-niṣṭhā syāt | ātma-niṣṭhā syāt | atas tena vinā tām na prāpnoti | anabhisamhita-phalāiḥ karmabhir anārādhita-govindair avinaṣṭānādi-kāla-pravṛttānanta-pāpa-saṁcayair avyākulendriyatā-pūrvikā ātma-niṣṭhā duḥsaṁpādyā ||4||

—o)0(o—

etad eva upapādayati —

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

na hy asmin loke vartamānaḥ puruṣaḥ kaścit kadācit api karma akurvāṇaḥ tiṣṭhati | na kimcit
karomīti vyavasito'pi sarvaḥ puruṣaḥ prakṛti-samudbhavaiḥ sattva-rajas-tamobhiḥ prāktana-
karmānugūṇam pravṛddhair guṇaiḥ svocitaṁ karma praty avaśaḥ kāryate pravartyate | ata ukta-
lakṣaṇena karma-yogena prācīnaṁ pāpa-sañcayam nāsayitvā guṇāmś ca sattvādīn vaśe kṛtvā
nirmalāntaḥ-karaṇena sampādyo jñāna-yogaḥ ||5||

—o)0(o—

anyathā jñāna-yogāya pravṛtto'pi mithyācāro bhavati iti āha —

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

avinaṣṭa-pāpatayā ajita-bāhyāntaḥkaraṇa ātma-jñānāya pravṛtto viśaya-pravaṇatayā ātmani
vimukhīkṛta-manāḥ viśayān eva smaran ya āste | anyathā saṁkalpya anyathā carati iti sa
mithyācāraḥ ucyate | ātma-jñānāya udyukto viparīto vinaṣṭo bhavati ity arthaḥ ||6||

—o)0(o—

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

ataḥ pūrvābhyasta-viśaya-sajātiye śāstrīye karmaṇi indriyāṇi ātmāvalokana-pravṛttena manasā
niyamya taiḥ svataeva karma-pravaṇaiḥ indriyaiḥ asaṅga-pūrvakam yaḥ karma-yogam ārabhate,
so'sambhāvyamāna-pramādatvena jñāna-niṣṭhād api puruṣād viśiṣyate ||7||

—o)0(o—

niyatam kuru karma tvam karma jyāyo hy akarmanah |
śarīrayātrāpi ca te na prasidhyed akarmanah ||8||

niyatam vyāptam prakṛti-saṁsṛṣṭena hi vyāptam karma | prakṛti-saṁsṛṣṭatvam anādi-vāsanayā |
niyatatvena suśakatvād asamhāvita-pramādatvāc ca karmaṇaḥ, karmaiva kuru | akarmanah
jñāna-niṣṭhāyā api karmaiva jyāyaḥ | [naiṣkarmyam puruṣo'snute](#) [Gītā 3.4] iti prakramāt |

akarma-śabdena jñāna-niṣṭhaivocyate | jñāna-niṣṭhādhikāriṇo'py anabhyasta-pūrvatayā hy aniyatatvena duḥśakatvāt sa-pramādatvāc ca jñāna-niṣṭhāyāḥ karma-niṣṭhaiva jyāyasī | karmaṇi kriyamāṇe cātma-yāthātmya-jñānena ātmano'kartṛtvānusandhānam anantaram eva vakṣyate | ata ātma-jñānasyāpi karma-yogāntargatatvāt saiva jyāyan ity arthaḥ | karmaṇo jñāna-niṣṭhāyā jyāyastva-vacanam jñāna-niṣṭhāyām adhikāre saty evopapadyate |

yadi sarvaṁ karma parityajya kevalam jñāna-niṣṭhāyām adhikaroṣi, tarhy akarmaṇas te jñāna-niṣṭhasya jñāna-niṣṭhopakāriṇi śarīra-yātrāpi na setsyati | yāvat-sādhana-samāpti śarīra-dhāraṇam cāvaśyam kāryam | nyāyārjita-dhanena mahā-yajñādikaṁ kṛtvā tac-chiṣṭāśanenaiva śarīra-dhāraṇam kāryam | [āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ](#) [ChāU 7.26.2] ity ādi-[śruteḥ](#) | [bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt](#) [Gītā 3.13] iti ca vakṣyate | ato jñāna-niṣṭhasyāpi karmākurvato deha-yātrā na setsyati | yato jñāna-niṣṭhasyāpi dhriyamāṇa-śarīrasya yāvat-sādhana-samāpti mahā-yajñādi-nitya-naimittikaṁ karma avaśyam kāryam | yataś ca karma-yoge'py ātmano'kartṛtva-bhāvanayā ātma-yāthātmyānusandhānam antarbhūtam | yataś ca prakṛti-saṁsṛṣṭasya karma-yogaḥ suśako'pramādaś ca | ato jñāna-niṣṭhā-yogyasyāpi jñāna-yogāt karma-yogo jyāyān | tasmāt tvaṁ karma-yogam eva kurv ity abhiprāyaḥ ||8||

—o)0(o—

eva tarhi dravyārjanādeḥ karmaṇo'haṅkāra-mamakārādi-sarvendriya-vyākulatā-garbhatvenāsya puruṣasya karma-vāsanayā bandhanam bhaviṣyatīty atrāha —

**yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ |
tad artham karma kaunteya muktasaṅgaḥ samācara ||9||**

yajñādi-śāstrīya-karma-śeṣa-bhūtād dravyārjanādeḥ karmaṇo'nyatrātmīya-prayojana-śeṣa-bhūte karmaṇi kriyamāṇe'yaṁ lokaḥ karma-bandhano bhavati | atas tvaṁ yajñādy-artham dravyārjanādikaṁ karma samācara | tatrātma-prayojana-sādhanaatayā yaḥ saṅgas tasmāt saṅgāt muktaḥ san samācara | evaṁ mukta-saṅgena yajñādy-arthatayā karmaṇi kriyamāṇe yajñādibhiḥ karmabhir ārādhitāḥ parama-puruṣo'sya anādi-kāla-pravṛtta-karma-vāsanām samucchidya avyākulātmāvalokanam dadātīty arthaḥ ||9||

—o)0(o—

yajña-śiṣṭenaiva sarva-puruṣārtha-sādhana-niṣṭhānām śarīra-dhāraṇa-kartavyatām ayajña-śiṣṭena śarīra-dhāraṇam kurvātām doṣam cāha —

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

patim viśvarasya ātmeśvaram (Tai. Nā. 11.3] ity ādi **śruteḥ** nirupādhiḥ prajāpati-śabdaḥ sarveśvaram viśva-srāṣṭāram viśvātmānam parāyaṇam nārāyaṇam āha | purā sarga-kāle sa bhagavān prajāpatiḥ anādi-kāla-pravṛttācit-saṁsarga-vivaśā upasaṁhr̥ta-nāma-rūpa-vibhāgāḥ svasmin pralināḥ sakala-puruṣārthānarhās cetanetara-kalpāḥ prajāḥ samikṣya parama-kāruṇikas tad-ujjīvaviṣayā svārādhanā-bhūta-yajña-nirvṛttaye yajñaiḥ saha tāḥ sṛṣṭvaivam uvāca — anena yajñena prasaviṣyadhvam ātmano vṛddhim kurudhvam | eṣa vo yajñāḥ parama-puruṣārtha-lakṣaṇa-mokṣākhyasya kāmasya tad-anugūṇānam ca kāmānam prapūrayitā bhavatu ||3.10||

—o)0(o—

katham ?

devān bhāvayatānena te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ śreyāḥ param avāpsyatha ||11||

anena devatārādhanā-bhūtena devān mac-charīra-bhūtān mad-ātmakān ārādhayata | **aham hi sava-yajñānām bhoktā ca prabhur eva ca** [Gītā 9.24] iti vakṣyate | yajñenārādhitās te devā mad-ātmakāḥ svārādhanāpekṣitāna-pānādikair yuṣmān puṣṇantu | evaṁ parasparam bhāvayantaḥ param śreyo mokṣākhyam avāpsyatha ||3.11||

—o)0(o—

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

yajña-bhāvitā yajñenārādhitā mad-ātmakā devā iṣṭān bhogān vo dāsyante parama-puruṣārtha-lakṣaṇam mokṣam sādhatām ye iṣṭā bhogās tān pūrva-pūrva-yajña-bhāvitā devā dāsyante | uttarottarārādhanāpekṣitān sarvān bhogān vo dāsyantīty arthaḥ | svārādhanārthatayā tair dattān bhogāns tebhyo'pradāya yo bhuṅkte cora eva saḥ | cauryam hi nāma anyadiye tat-prayojanāyaiva parikṣpte vastuni svakīyatā-buddhim kṛtvā tena svātma-poṣaṇam | ato'sya na parama-puruṣārthānarhatā-mātram, api tu niraya-gāmitvam ca bhaviṣyatīty abhiprāyaḥ ||3.12||

—o)0(o—

tad eva vivṛṇoti —

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

indrādy-ātmanāvasthita-parama-puruṣārādhanārthatayaiva dravyāṅy upādāya vipacya tair yathāvasthitam̐ parama-puruṣam ārādhya tac-chiṣṭāśanena ye śarīra-yātrām kurvate, te tv anādi-kālopārjitaiḥ kilbiṣair ātma-yāthātmyāvalokana-virodhibhiḥ sarvair vimucyante | ye tu parama-puruṣeṇa indrādy-ātmanā svārādhanāya dattānām ātmārthatayopādāya vipacyāśnanti te pāpātmāno'gham eva bhuñjate | agha-pariṇāmitvād agham ity ucyate | ātmāvalokana-vimukhā narakāyaiva pacyante ||3.13||

—o)0(o—

punar api loka-dṛṣṭyā śāstra-dṛṣṭyā ca sarvasya yajña-mūlatvam darśayitvā yajñānuvartanasya avaśya-kāryatām ananuvartane doṣam cāha —

**annād bhavanti bhūtāni parjanyaḍ anna-sambhavaḥ |
yajñād bhavati parjanyo yajñāḥ karma-samudbhavaḥ ||14||**

annāt sarvāṅi bhūtāni bhavanti parjanyaḍ anna-sambhavaḥ iti sarva-loka-sākṣikam | yajñāt parjanyo bhavatīti ca śāstreṇāvagamyaḥ —

[agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annam̐ tataḥ prajāḥ || \[Manu 3.76\] ityādinā |](#)

yajñāḥ ca dravyārjanādi-karṭṭṭ-puruṣa-vyāpāra-rūpa-karma-samudbhavaḥ ||3.14||

—o)0(o—

**karma brahmodbhavam̐ viddhi brahmākṣara-samudbhavam |
tasmāt sarva-gatam̐ brahma nityam̐ yajñe pratiṣṭhitam̐ ||15||**

karma ca brahmodbhavam | atra ca brahma-śabda-nirdiṣṭām prakṛti-pariṇāma-rūpa-śarīram | [tasmād etad brahma nāma rūpam̐ annam̐ ca jāyate \[MuṇḍU 1.1.9\] iti brahma-śabdena prakṛtir](#)

nirdiṣṭā | ihāpi **mama yonir mahad brahma** [Gītā 14.3] iti vakṣyate | ataḥ karma brahmodbhavam iti prakṛti-pariṇāma-rūpa-śarīrodbhavam karma ity uktam bhavati | brahmākṣara-samudbhavam ity atra akṣara-śabda-nirdiṣṭo jīvātmā | anna-pānādinā trptākṣarādhiṣṭhitam śarīram karmaṇe prabhavatīti karma-sādhana-bhūtam śarīram akṣara-samudbhavam | tasmāt sarva-gatam brahma sarvādhikāri-gatam śarīram nityam yajñe pratiṣṭhitam yajña-mūlam ity arthaḥ ||3.15||

—o)0(o—

**evam pravartitam cakram nānuvartayatīha yaḥ |
aghāyur indriyārāmo mogham pārtha sa jīvati ||16||**

evam parama-puruṣeṇa pravartitam idam cakram annād bhavanti bhūtāni ity atra bhūta-śabda-nirdiṣṭāni sa-jīvāni śarīrāni | parjanyaḍ annam, yajñāt parjanyaḥ | yajñās ca karṭṛ-vyāpārānurūpāt karmaṇaḥ | karma ca sa-jīvāt śarīrāt, sa-jīvam śarīram ca punar annād iti anyonya-kārya-kāraṇa-bhāvena cakravat parivartamānam | iha sādhanē vartamāno yaḥ karma-yogādhikāri jñāna-yogādhikāri vā nānuvartayati na pravartayati, yajña-śiṣṭeṇa deha-dhāraṇam akurvan so'ghāyur bhavati | aghārambhāyaiva yasyāyur agha-pariṇatam vobhaya-rūpam vā so'ghāyuḥ | atāeva indriyārāmo bhavati, nātmārāmaḥ | indriyāṇy evāsyodyānāni bhavanti | ayajña-śiṣṭa-varḍhita-deha-manastvena udrikta-rajasa-tamaska ātmāvalokana-vimukhatayā viṣaya-bhogaika-ratir bhavati, ato jñāna-yogādau yatamāno'pi niṣphala-prayatatayā mogham pārtha sa jīvati ||3.16||

—o)0(o—

asāadhanāyattātma-darśanasya muktasyaiva mahā-yajñādi-varṇāśramocita-karmānārambha ity āha —

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

yas tu jñāna-yoga-karma-yoga-sādhana-nirapekṣaḥ svata eva ātma-ratir ātmābhimukha ātmanā eva trptaḥ, na anna-pānādibhir ātma-vyatiriktaiḥ, ātmany eva ca santuṣṭaḥ | na udyāna-srāka-candana-gīta-vāditra-nṛtyādau, dhāraṇa-poṣaṇa-bhogyādikam sarvam ātmaiva yasya tasya ātma-darśanāya kartavyam na vidyate | svata eva sarvadā dṛṣṭātma-svarūpatvāt ||3.17||

—o)0(o—

naiva tasya kṛtenārtho nākṛteneha kaścana |
na cāsyā sarvabhūteṣu kaś cid arthavyapāśrayaḥ ||18||

ataeva tasyātma-darśanāya kṛtena tat-sādhanena nārthaḥ — na kimcit prayojanam, akṛtena ātma-darśana-sādhanena na kaścīd anarthaḥ — asādhanāyattātma-darśanatvāt | svata evātma-vyatirikta-sakalācid-vastu-vimukhasyāsyā sarveṣu prakṛti-pariṇāma-viśeṣeṣv ākāśādiṣu bhūteṣu sa-kāryeṣu na kaścīd prayojanatayā sādhanatayā vā vyapāśrayaḥ, yataḥ tad-vimukhīkaraṇāya sādhanārambhaḥ | sa hi muktaiva ||3.18||

—o)0(o—

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

yasmād asādhanāyattātmadarśanasyaiva sādhanāpravṛtīḥ, yasmāt ca sādhanē pravṛttasyāpi suśakatvād apramādatvāt tadantargatātmayāthātmyānusandhānatvād ca jñāna-yogino'pi dehayātrāyāḥ karmānuvṛttyapekṣatvāt ca karma-yogaiva ātmadarśananivṛttau śreyān —

||19|| tasmād asaṅgapūrvakaṁ kāryaṁ ityeva satataṁ yāvadātmaprāpti karmaiva samācara | asaktaḥ kāryaṁ iti vakṣyamāṇākartṛtvānusandhānapūrvakaṁ ca karma anucaran pūruṣaḥ karma-yogenaiva param āpnoti ātmānaṁ prāpnoti ity arthaḥ |

—o)0(o—

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

||20|| yato jñāna-yogādhikāriṇo'pi karma-yogaiva ātmadarśa ne śreyān, ataeva hi janakādayo rājarvāyo jñāninām agresarāḥ karma-yogenaiva saṁsiddhim āsthitāḥ, ātmānaṁ prāptavantaḥ | evaṁ prathamāṁ mumukṣoḥ jñāna-yogānarhatayā karma-yogādhikāriṇaḥ karma-yogaiva kāryaḥ, ityuktvā jñāna-yogādhikāriṇo'pi jñāna-yogāt karma-yogaiva śreyān iti sahetukam uktam | idānīm śiṣṭātayā vyapadeśyasya sarvathā karma-yogaiva kārya ity ucyate — lokasaṁgraham paśyan api karmaiva kartum arhasi |

—o)0(o—

**yad yad ācarati śreṣṭhas tat tad evetaro janah |
sa yat pramāṇam kurute lokas tad anuvartate ||21||**

||21|| śreṣṭhaḥ kṛtsnaśāstrajñātrtayā anuṣṭhātrtayā ca prathito yad yad ācarati tat tad eva akṛtsnavid jano'pi ācarati | anuṣṭhīyamānam api karma śreṣṭho yatpramāṇam yadaṅgayuktam anuṣṭhāti, tadaṅgayuktam eva akṛtsnavid loko'pi anuṣṭhāti | ato lokarakṣārtham śiṣṭātayā prathitena śreṣṭhena svavarṇāśramocitam karma sakalam sarvadā anuṣṭheyam | anyathā lokanāśajanitam pāpam jñāna-yogād api enam pracyāvayet |

—o)0(o—

**na me pārthāsti kartavyam triṣu lokeṣu kiṁcana |
nānavāptam avāptavyam vartaiva ca karmaṇi ||22||**

na me sarveśvarasya avāpta-samasta-kāmasya sarvajñasya satya-saṁkalpasya triṣu lokeṣu deva-manuṣyādi-rūpeṇa svacchandato vartamānasya kiṁcid api kartavyam asti, yato'navāptam karmaṇāvāptavyam na kiṁcid apy asti, athāpi loka-rakṣāyai karmaṇy eva varte ||3.22||

—o)0(o—

**yadi hy aham na varteyam jātu karmaṇy atandritaḥ |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||23||**

aha sarveśvaraḥ satya-saṁkalpaḥ sva-saṁkalpa-kṛta-jagad-udaya-vibhavalaya-līlaḥ svacchandato jagad-upakṛtaye martyo jāto'pi manuṣyeṣu śiṣṭājanāgresara-vasudeva-grhe'vatīrṇas tat-kulocite karmaṇy atandritaḥ sarvadā yadi na varteyam, mama śiṣṭājanāgresara-vasudeva-sūnor vartma akṛtsna-vidah śiṣṭāś ca sarva-prakāreṇāyam eva dharma ity anuvartante te ca sva-kartavyānanu-ṣṭhānenākarāṇe pratyavāyena cātmānam anupalabhya niraya-gāmino bhavyeuh ||3.23||

—o)0(o—

**utsīdeyur ime lokā na kuryām karma ced aham |
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ ||24||**

aham kulocitam karma na cet kuryām evam eva sarve śiṣṭālokā mad-ācārāyatta-dharma-niścayā akaraṇād eva utsīdeyuh — naṣṭā bhaveyuh, śāstrīyācārāṇām apālanāt sarveṣām śiṣṭākulānām saṁkarasya ca kartā syām, ataeva imāḥ prajā upahanyām | evam eva tvam api śiṣṭa-janāgresara-pāṇḍu-tanayo yudhiṣṭhirānujo'rjunaḥ san śiṣṭatayā yadi jñāna-niṣṭhāyām adhikaroṣi | tatas tvad-ācārānuvartino'kṛtsna-vidaḥ śiṣṭās ca mumukṣavaḥ svādhikāram ajānantaḥ karma-niṣṭhāyām anadhikurvanto vinaśyeyuh | ato vyapadeśyena viduṣā karmaiva kartavyam ||3.24||

—o)0(o—

**saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata |
vyāpād vidvāṁs tathāsaktāś cikīrṣur loka-saṁgraham ||25||**

avidvāṁsa ātmany akṛtsna-vidaḥ karmaṇi saktāḥ karmaṇy avarjanīya-saṁbandhāḥ, ātmany akṛtasna-vittayā tad-abhyāsa-rūpa-jñāna-yoge'nadhikṛtāḥ, karma-yogādhikāraṇiḥ karma-yogam eva yathātma-darśanāya kurvate, tathātmani kṛtsna-vittayā karmaṇy asakto jñāna-yogādhikāra-yogyo'pi vyapadeśyaḥ śiṣṭāḥ, loka-rakṣaṇārtham svācāreṇa śiṣṭa-lokānām dharma-niścayaṁ cikīrṣuḥ karma-yogam eva kuryāt ||3.25||

—o)0(o—

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

ajñānām ātmany akṛtsna-vittayā jñāna-yogopādānāsaktānām mumukṣūṇām karma-saṅginām anādi-karma-vāsanayā karmaṇi eva niyatatvena karma-yogādhikāriṇām karma-yogād anyathātmāvalokanam astīti na buddhi-bhedaṁ janayet | kim tarhi? ātmani kṛtsna-vittayā jñāna-yoga-śakto'pi pūrvokta-rītyā karma-yogaiva jñāna-yoga-nirapekṣa ātmāvalokana-sādhanam iti buddhyā yuktaḥ karmaivācāran sarva-karmasu akṛtsna-vidāṁ prītiṁ janayet ||3.26||

—o)0(o—

atha karma-yogam anuṣṭhato viduṣo'viduṣāś ca viśeṣam pradarśayan karma-yogāpekṣitam ātmano'kartṛtvānusandhāna-prakāram upadiśati —

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

prakṛteḥ guṇaiḥ sattvādibhiḥ svānurūpaṁ kriyamāṇāni karmāṇi praty ahaṁkāra-vimūḍhātmā
ahaṁ karteti manyate | ahaṁkāreṇa vimūḍha ātmā yasyāsāv ahaṁkāra-vimūḍhātmā | ahaṁkāro
nāma anaham-arthe prakṛtāv aham iti abhimānaḥ | tena ajñātātma-svarūpo guṇa-karmasv ahaṁ
karteti manyate ity arthaḥ ||3.27||

—o)0(o—

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

guṇa-karma-vibhāgayoḥ sattvādi-guṇa-vibhāge tat-tat-karma-vibhāge ca tattvavit, guṇāḥ
sattvādayaḥ sva-guṇeṣu sveṣu kāryeṣu vartante iti matvā guṇa-karmasv ahaṁ karteti na sajjate
||3.28||

—o)0(o—

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

akṛtsna-vidas tu ātma-darśanāya pravṛttāḥ prakṛti-saṁsṛṣṭatayā prakṛteḥ guṇair
yathāvasthitātmani saṁmūḍhā guṇa-karmasu kriyāsv eva sajjante, na tad-viviktātma-svarūpe |
atas te jñāna-yogāya na prabhavantīti karma-yoga eva teṣāṁ adhikāraḥ | evaṁbhūtān tān
mandān akṛtsna-vidaḥ kṛtsna-vit svayam jñāna-yogāvasthānena na vicālayet | te kila mandāḥ
śreṣṭha-janācārānuvartinaḥ karma-yogād utthitam enaṁ dṛṣṭvā karma-yogāt pracalita-manaso
bhaveyuh | ataḥ śreṣṭhaḥ svayam api karma-yoge tiṣṭhan ātma-yāthātmya-jñānena
ātmano'kartṛtvam anasandadhānaḥ | karma-yoga evātmāvalokane nirapekṣa-sādhanam iti
darśayitvā tān akṛtsna-vido mandān joṣayed ity arthaḥ |

jñāna-yogādhikāriṇo'pi jñāna-yogād asyaiva karma-yogasya jyāyastvaṁ pūrvam evoktam | ato
vyapadeśyo loka-saṁgrahāya karmaiva kuryāt | prakṛti-viviktātma-svabhāva-nirūpaṇena guṇeṣu
kartṛtvam āropya karmānuṣṭhāna-prakāra uktaḥ | guṇeṣu kartṛtvānusandhānaṁ cedam
evātmano na svarūpa-prayuktam idam kartṛtvam, api tu guṇa-sambandha-kṛtam iti
prāptāprāpta-vivekena guṇa-kṛtam ity anusandhānam ||3.29||

—o)0(o—

idānīm ātmanām parama-puruṣa-śarīratayā tan-niyāmyatva-svarūpa-nirūpaṇena bhagavati puruṣottame sarvātma-bhūte guṇa-kṛtaṁ ca kartṛtvam āropya karma-kartavyatayocyate —

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

mayi sarveṣvare sarva-bhūtāntarātma-bhūte sarvāṇi karmāṇi adhyātma-cetasā samnyasya nirāśīr nirmamaś ca vigata-jvaro yuddhādikaṁ sarvaṁ coditaṁ karma kuruṣva | ātmani yac cetas tad adhyātma-cetaḥ, ātma-svarūpa-viṣayena śruti-śata-siddhena jñānenety arthaḥ |

antaḥ praviṣṭāḥ śāstā janānām sarvātmā ... antaḥ praviṣṭāṁ kartārametam [Taitt. Ā. 3.11] ya ātmani tiṣṭhann ātmano'ntaro yam ātmā na veda | yasyātmā śarīraṁ ya ātmānam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ [Br. 5.7 Mā. Di.] ity evam ādyāḥ śrutayaḥ parama-puruṣa-pravartyaṁ tac-charīra-bhūtam enam ātmānam parama-puruṣaṁ ca pravartayitāram ācakṣate | smṛtayaś ca — praśāsītāram sarveṣām [Manu 12.122] ity ādyāḥ | sarvasya cāhaṁ hṛdi sanniviṣṭāḥ [Gītā 15.15],

īśvaraḥ sarvabhūtānām hṛddeśo'rjuna tiṣṭhati |
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā || [Gītā 18.61] iti vakṣyate |

ato mac-charīratayā mat-pravartyātma-svarūpānusandhānena sarvāṇi karmāṇi mayaiva kriyamānānīti mayi parama-puruṣe samnyasya tāni ca kevalaṁ mad-ārādhānānīti kṛtvā tat-phale nirāśīs tata eva tatra karmaṇi mamatā-rahito bhūtvā vigata-jvaro yuddhādikaṁ kuruṣva | svakīyena ātmanā kartrā svakīyaiś copakaraṇaiḥ svārādhanaika-prayojanāya parama-puruṣaḥ sarveṣvaraḥ sarva-śeṣī svayam eva sva-karmāṇi kārayati | ity anusandhāya karmasu mamatā-rahitaḥ prācīnenānādi-kāla-pravṛttānanta-pāpa-sacayena katham ahaṁ bhaviṣyāmi ity evaṁ bhūtāntar-jvara-vinirmuktaḥ parama-puruṣa eva karmabhir ārādhito bandhān mocayiṣyatīti smaran sukhena karma-yogam eva kuruṣvety arthaḥ |

tam īśvarāṇām paramaṁ maheśvaraṁ tam devatānām paramaṁ ca daivatam [ŚvetU 3.7], patim viśvasya [MahānārāyaṇaU 3.1], patim patinām [ŚvetU 6.7], ity ādi-śruti-siddhaṁ hi sarveṣvaratvaṁ sarva-śeṣitvaṁ ca | īśvaratvaṁ niyantrtvam, śeṣitvaṁ patitvam ||3.30||

—o)0(o—

ayam eva sāḥṣād-upaniṣat-sāra-bhūto'rtha ity āha —

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

ye mānavā ātma-niṣṭha-śāstrādhikāriṇo'yam eva śāstrārtha ity etan me matam niścīya
tathānuṭiṣṭhanti | ye cānanuṭiṣṭānto'py asmin śāstrārthe śraddadhānā bhavanti, ye ca
aśraddadhānā api evaṁ śāstrārthe na sambhavatīti nābhyasūyanti | asmin mahā-guṇe śāstrārthe
doṣa-darśino na bhavantīty arthaḥ | te sarve bandha-hetubhir anādi-kāla-prārabdhaiḥ karmabhir
mucyante | te'pi karmabhir iti api-śabdād eṣāṁ pṛthak-karaṇam | idānīm ananuṭiṣṭhanto'pi
asmin śāstrārthe śraddadhānā anabhyasūyavaś ca śraddhayā cānasūyayā ca kṣīṇa-pāpā
acireṇemam eva śāstrārtham anuṣṭhāya mucyanta ity arthaḥ ||3.31||

—o)0(o—

bhagavad-abhimatam aupaniṣadam artham ananuṭiṣṭhatām aśraddadhānānām abhyasūyatām ca
doṣam āha —

ye tv etad abhyasūyanto nānuṭiṣṭhanti me matam |
sarva-jñāna-vimūḍhāṁs tān viddhi naṣṭān acetasaḥ ||32||

ye tu etat sarvam ātmavastu maccharīratayā madādhāraṁ maccheṣabhūtaṁ madekapravattryam
iti me matam na anuṭiṣṭhanti naivam anusandhāya sarvāṇi karmāṇi kurvate, ye ca na
śraddadhate, ye ca abhyasūyanto vartante, tān sarveṣu jñāneṣu viśeṣeṇa mūḍhān tataeva naṣṭān
acetaso viddhi | cetaḥkāryaṁ hi vastuyāthātmyaniścayaḥ, tadabhāvād acetasaḥ viparītajñānāḥ
sarvatra vimūḍhāś ca ||3.32||

—o)0(o—

evaṁ prakṛti-saṁsargiṇas tad-guṇodreka-kṛtaṁ tac ca kartṛtvam parama-puruṣāyattam iti
anusandhāya karma-yoga-yogyena jñāna-yoga-yogyena ca karma-yogasya suśakatvād
apramādatvād antargatātma-jñānatayā nirapekṣatvād itarasya duḥśakatvāt sapramādatvāt śarīra-
dhāraṇādy-arthatayā karmāpekṣatvāt karma-yoga eva kartavyaḥ | vyapadeśyasya tu viśeṣataḥ sa
eva kartavya iti coktam | ataḥ param adhyāya-śeṣeṇa jñāna-yogasya duḥśakatayā sa-
pramādatocyate —

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

prakṛti-viviktam īdṛśam ātma-svarūpam, tad eva sarvadānusandheyam, iti ca śāstrāṇi
pratipādayantīti jñānavān api svasyāḥ prakṛteḥ prācīna-vāsanāyāḥ sadṛśam prakṛta-viṣayeṣv eva
ceṣṭāte | kutaḥ ? prakṛtiṃ yānti bhūtāni acit-samsṛṣṭā jantavo'nādi-kāla-pravṛtta-vāsanām eva
yānti, tāni vāsanānuyāyīni bhūtāni śāstra-kṛto nigrahaḥ kim kariṣyati ? ||3.33||

—o)0(o—

prakṛty-anuyāyitva-prakāram āha —

**indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |
tayor na vaśam āgacchet tau hy asya paripanthinau ||34||**

śrotradi-jñānendriyasyārthe śabdādau vāg-ādi-karmendriyasya cārthe vacanādau prācīna-vāsanā-
janita-tat-tad-anububhūṣā-rūpo rāgo'varjanīyo vyavasthitaḥ | tad-anubhave pratihate cāvarjanīyo
dveṣo vyavasthitaḥ | tāv evaṃ jñāna-yogāya yatamānam niyamita-sarvendriyaṃ sva-vaśe kṛtvā
prasahya sva-kāryeṣu saṃyojayataḥ | tataś cāyam ātma-svarūpānubhava-vimukho vinaṣṭo
bhavati | tayor na vaśam āgacchet | jñāna-yogārambheṇa rāga-dveṣa-vaśam āgamyā na vinaśyati |
tau hi raga-dveṣau hy asya durjayau śatrū ātma-jñānābhyāsam vārayataḥ ||3.34||

—o)0(o—

**śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |
sva-dharme nidhanam śreyaḥ para-dharmo bhayāvahaḥ ||35||**

ataḥ suśakatayā svadharmā-bhūtaḥ karma-yogo viguṇo'py apramāda-garbhaḥ prakṛti-
samsṛṣṭasya duḥśakatayā para-dharma-bhūtā jñāna-yogāt saguṇād api kimcit kālam anuṣṭhitāt
sa-pramādāt śreyān | svenaivopādātum yogyatayā svadharmā-bhūte karma-yoge vartamānasya
ekasmin janmani aprāpta-phalatayā nidhanam api śreyaḥ | anantarāya-hatatayā anantara-
janmany apy avyākula-karma-yogārambha-sambhavāt | prakṛti-samsṛṣṭasya svenaiva upādātum
aśakyatayā para-dharma-bhūto jñāna-yogaḥ pramāda-garbhatayā bhayāvahaḥ ||3.35||

—o)0(o—

**arjuna uvāca
atha kena prayukto'yaṃ pāpaṃ carati pūruṣaḥ |
anicchann api vārṣṇeya balād iva niyojitaḥ ||36||**

athāyaṁ jñāna-yogāya pravṛttaḥ pūruṣaḥ svayaṁ viṣayān anubhavitum anicchann api kena prayukto viṣayānubhava-rūpaṁ pāpaṁ balān niyojita iva carati ||3.36||

—o)0(o—

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

asyodbhavābhibhava-rūpeṇa vartamāna-guṇa-maya-prakṛti-samsrṣṭasya prārabdha-jñāna-yogasya rajo-guṇa-samudbhavaḥ prācīna-vāsanā-janitaḥ śabdādi-viṣayo'yaṁ kāmo mahāśanaḥ śatruḥ | sarva-viṣayeṣv enam ākarṣati | eṣa eva pratihata-gatiḥ pratihanana-hetu-bhūta-cetanān prati krodha-rūpeṇa pariṇato mahā-pāpmā para-himsādiṣu pravartayati | enam rajo-guṇa-samudbhavaṁ sahaṁ jñāna-yoga-virodhinaṁ vairiṇam viddhi ||3.37||

—o)0(o—

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

yathā dhūmena vahnir āvriyate, yathā cādarśo malena, yathā colbenāvṛto garbhas tathā tena kāmenedaṁ jantu-jātam āvṛtam ||3.38||

—o)0(o—

āvaraṇa-prakāram āha —

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

asya jantor jñānino jñāna-svabhāvasyātma-viṣayaṁ jñānam etena kāma-kāreṇa viṣaya-vyāmoha-jananena nitya-vairiṇāvṛtaṁ duṣpūreṇa pūrty-anarha-viṣayeṇānalena ca paryāpti-rahitena ||3.39||

—o)0(o—

kair upakaraṇair ayaṁ kāma ātmānam adhiṣṭhatīty atrāha —

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

adhiṣṭhaty ebhir ayaṁ kāma ātmānam itindriyāṇi mano buddhir asyādhiṣṭhānam | etair
indriya-mano-buddhibhiḥ kāmādhiṣṭhāna-bhūtair viṣaya-pravaṇair dehinam prakṛti-saṁsṛṣṭām
jñānam āvṛtya vimohayati | vividham mohayaty ātma-jñāna-vimukham
viṣayānubhava-param karotīty arthaḥ ||4.40||

—o)0(o—

**tasmāt tvam indriyāṇy ādau niyamyā bharatarṣabha |
pāpmānam prajahi hy enam jñāna-vijñāna-nāśanam ||41||**

yasmāt sarvendriya-vyāpāroparati-rūpe jñāna-yoge pravṛttasyāyaṁ kāma-rūpaḥ śatrur
viṣayābhimukhya-karaṇenātmani vaimukhyaṁ karoti | tasmāt prakṛti-saṁsṛṣṭatayendriya-
vyāpāra-pravaṇas tvam ādau mokṣopāyārambha-samaya evendriya-vyāpāra-rūpe karma-yoge
indriyāṇi niyamyainam jñāna-vijñāna-nāśanam ātma-svarūpa-viṣayasya jñānasya tad-viveka-
viṣayasya ca nāśanam pāpmānam kāma-rūpaṁ vairiṇam prajahi nāśaya ||3.41||

—o)0(o—

jñāna-virodhiṣu pradhānam āha —

**indriyāṇi parāṇy āhur indriyebhyaḥ param manah |
manasas tu parā buddhir yo buddheḥ paratas tu saḥ ||42||**

jñāna-virodhe pradhānānindriyāṇy āhuḥ | yata indriyeṣu viṣaya-vyāpṛteṣv ātmani jñānam na
pravartate, indriyebhyaḥ param manah, indriyeṣūparateṣv api manasi viṣaya-pravaṇe ātma-
jñānam na sambhavati | manasas tu parā buddhiḥ | manasi viṣayāntara-vimukhe'pi
viparītādhyavasāya-pravṛttāyām buddhau nātma-jñānam pravartate | sarveṣu buddhi-paryanteṣu
uparateṣv apīcchā-paryāyaḥ kāmo rajaḥ-samudbhavo vartate cet, saiva etānindriyādīny api sva-
viṣayeṣu vartayitvātma-jñānam niruṇaddhi | tad idam ucyate yo buddheḥ paratas tu sa iti
buddher api yaḥ paraḥ sa kāma ity arthaḥ ||3.42||

—o)0(o—

evam buddheḥ param buddhvā samstabhyātmānam ātmanā |
jahī śatruṁ mahābāho kāmarūpaṁ durāsadam ||43||

evam buddher api param kāmaṁ jñāna-virodhiṇaṁ vairiṇaṁ buddhvātmānaṁ mana ātmanā
buddhyā karma-yoge'vasthāpyainaṁ kāma-rūpaṁ durāsadaṁ śatruṁ jahī nāśayeti ||3.43||

iti śrīmad-rāmānujācārya-viracite śrīmad-gītā-bhāṣye
karma-yogo nāma tṛtīyo'dhyāyaḥ ||
||3||