

## tr̥tīyo'dhyāyaḥ

### śaṅkara-bhāṣyam

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 samnyāsaṁ 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 śreyāḥ-prāptim uktavān | tad etad ālakṣya paryākulībhūta-buddhir arjuna uvāca – katham bhaktāya śreyo'rthine yat sāksāt śreyāḥ-sādhanam sāṅkhya-buddhi-niṣṭhām śrāvayitvā mām karmaṇi dṛṣṭānekānārtha-yukte pāramparyeṇāpi anaikāntika-śreyāḥ-prāpti-phale niyuñjyād iti yuktaḥ paryākulībhāvo'rjunasya | tad-anurūpa-praśnaḥ jyāyasī cet ity ādih | praśnāpākaraṇa-vākyam ca bhagavatā uktaṁ yathokta-vibhāga-viṣaye śāstre |

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

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

etad api pūrvottar-viruddham eva | katham, sarvāśramiṇām 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 smārtaṁ karmāvidyamānavad upekṣya jñānād eva kevalān na mokṣa ity ucyata iti | etad api viruddham | katham ? gṛhasthasyaiva smārta-karmaṇā samuccitād jñānān mokṣaḥ pratiśidhyate na tu āśramāntarāṇām iti katham vivekibhiḥ śakyam avadhārayitum |

kiñ ca, yadi mokṣa-sādhanatvena smārtāni karmāṇi ūrdhva-retasām samuccīyante tathā gr̥hasthasyāpi iṣyatām smārtair eva samuccayo na śrautaiḥ |

atha śrautaiḥ smārtaiś ca gr̥hasthasyaiva samuccayo mokṣāya ūrdhva-retasām tu smārta-karma-mātra-samuccitāj jñānān mokṣa iti | tatraivañ sati gr̥hasthasyāyāsa-bāhulyaṁ śrautaṁ smārtam ca bahu-duḥkha-rūpaṁ karma śirasi aropitaṁ syāt |

atha gr̥hasthasyaivāyāsa-bāhulya-kāraṇān mokṣaḥ syān nāśramāntarāṇān śrauta-nitya-karmarahitatvād 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 sarvāśramaṇām jñāna-karmaṇoḥ samuccayaḥ ? na, mumukṣoḥ sarva-karma-saṁnyāsa-vidhānāt | [vyutthāyātha bhikṣācāryaṁ caranti](#) [BAU 3.5.1], [tasmāt saṁnyāsam eṣām tapasām atiriktaṁ āhuḥ](#) [NāU 2.79], [nyāsa evātyarecayet](#) [NāU 2.78], iti | [na karmaṇā na prajayā dhanena tyāgenaike'mṛtatvam ānaśuḥ](#) [NāU 2.12] iti ca | [brahmacaryād eva pravrajat](#) [JāvāU 4] ity ādyāḥ śrutayaḥ |

[tyaja dharmam adharmam ca ubhe satyānrte tyaja |](#)  
[ubhe satyānrte tyaktvā yena tyajasi tat tyaja ||](#)  
[saṁsāram eva niḥsāraṁ dṛṣtvā sāra-didṛkṣayā |](#)  
[pravrajanty akṛtodvāhāḥ paraṁ vairāgyam āśritāḥ ||](#) iti bṛhaspatir api kacam prati |

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

ihāpi [sarva-karmāṇi manasā saṁnyasya](#) ity ādi | mokṣasya cākāryatvān mumukṣoḥ karmānarthakyam | nityāni pratyavāya-parihārārtham anuṣṭheyāni iti cet, na | asaṁnyāsi-  
viṣayatvāt pratyavāya-prāpteḥ | na hi agnikāryādy-akaraṇāt saṁnyāsināḥ pratyavāyaḥ  
kalpayitum śakyo yathā brahmacāriṇām asaṁnyāsinām api karmaṇām | 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 asambhāvyaṁ api pratyavāyaṁ brūyād vedas tadā anartha-karo vedāḥ  
apramāṇam ity uktaṁ syāt | vihitasya karaṇākaraṇayoḥ duḥkha-mātra-phalatvāt | tathā ca  
kāraṇam śāstraṁ na jñāpakam iti anupapannārtham kalpitaṁ syāt | na caitad iṣtam | tasmān na

samnyāsinām karmāṇi ato jñāna-karmaṇoḥ samuccayānupapattiḥ | **jjāyasī cet karmaṇas te matā buddhir** iti | arjunasya praśnānupapatteś ca |

yadi hi bhagavatā dvitīye adhyāye jñānam karma ca samuccayena tvayānuṣṭheyam ity uktam syāt tato'rjunasya praśno'nupapanno **jjāyasī cet karmaṇas te matā buddhir janārdana** iti | arjunāya ced buddhi-karmaṇi tvayānuṣṭheye iti ukte yā karmaṇo jjāyasī buddhiḥ sā apy uktā eveti **tat kiṁ karmaṇi ghore mām niyojayasi keśava** iti praśno na kathamcana upapadyate |

na cārjunasyaiva jjāyasī buddhir nānuṣṭheyeti bhagavatoktam pūrvam iti kalpayitum yuktam, yena jjāyasī ced iti praśnaḥ syāt | yadi punar ekasya puruṣasya jñāna-karmaṇor virodhād yugapad anuṣṭhānam na sambhavatīti bhinna-puruṣānuṣṭheyatvam bhagavatā pūrvam uktam syāt tato'yam praśna upapannaḥ jjāyasī ced ity ādiḥ |

avivekataḥ praśna-kalpanāyām api bhinna-puruṣānuṣṭheyatvena bhagavataḥ prativacanam nopapadyate | na cājñāna-nimittam bhagavat-prativacanam 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

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

jjāyasī śreyasī cet yadi karmaṇaḥ sakāśāt te tava matā abhipretā buddhir jñānam | he janārdana ! yadi buddhi-karmaṇi samuccite iṣṭe tadaikam śreyaḥ-sādhanam iti karmaṇo jjāyasī buddhir iti karmaṇo'tirikta-karaṇam buddher anupapannam arjunena kṛtam syāt | na hi tad eva tasmāt phalato'tiriktam syāt | tathā ca, karmaṇaḥ śreyaskarī bhagavatoktā buddhiḥ | aśreyaskaram ca karma kurv iti mām pratipādayati, tat kiṁ nu kāraṇam iti bhagavata upālambham iva kurvan tat kiṁ kasmāt karmaṇi ghore krūre himsā-lakṣaṇe mām niyojayasi keśava iti ca yad āha, tac ca nopapadyate | atha smārtenaiva karmaṇā samuccayaḥ sarveṣām bhagavatokto'rjunena cāvadhārita cet, tat kiṁ karmaṇi ghore mām niyojayasi ity ādi katham yuktam vacanam ||3.1||

kiñ ca –

vyāmiśreṇeva vākyena buddhiṃ mohayasīva me |  
tad ekam vada niścitya yena śreyo’ham āpnuyām ||2||

vyāmiśreṇeva, yadyapi vivaktābhīdhāyī bhagavān, tathāpi mama manda-buddher vyāmiśram iva bhagavad-vākyam pratibhāti | tena mama buddhiṃ mohayasīva, mama buddhi-vyāmoḥāpanayāya hi pravṛttas tvaṃ tu katham mohayasi ? ataḥ bravīmi | buddhiṃ mohayasi iva me mama iti | tvaṃ tu bhinna-kartṛkayoḥ jñāna-karmaṇor eka-puruṣānuṣṭhānāsambhavam yadi manyase, tatraivaṃ sati tat tayoḥ ekam buddhiṃ karma vā idam evārjunasya yogyam buddhi-śakty-avasthānurūpam iti niścitya vada brūhi, yena jñānena karmaṇā vā anyatareṇa śreyo’ham āpnuyām prāpnuyām |

yadi hi karma-niṣṭhāyām guṇa-bhūtam api jñānam bhagavatoktam syāt | tat katham tayoḥ ekam vada ity eka-viśayaivārjunasya śuśrūṣā syāt | na hi bhagavatā pūrvam uktam anyatarad eva jñāna-karmaṇoḥ vakṣyāmi, 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 dvividhā niṣṭhā purā proktā mayānagha |  
jñāna-yogena sāmkyānām karma-yogena yoginām ||3||

loke’smin śāstrārthānuṣṭhānādihikṛtānām traivarnikānām dvi-vidhā dvi-prakārā niṣṭhā sthitiḥ anuṣṭheya-tātparyam purā pūrvam sargādau prajāḥ sṛṣṭvā tāsām abhyudaya-niḥśreyasa-prāpti-sādhanam vedārtha-sampradāyam āviṣkurvatā proktā mayā sarvajñena īsvareṇa he anaghāpāpa | tatra kā sā dvividhā niṣṭhā ity āha — tatra jñāna-yogena jñānam eva yogas tena sāmkyānām ātmānātma-viśaya-viveka-vijñānavatām brahmacaryāśramād eva kṛta-samnyāsānām vedānta-vijñāna-suniścītārthānām paramahansa-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 samuccityānuṣṭheyaṃ bhagavatā iṣṭam uktam vakṣyamānam vā gītāsu vedeṣu cuktam, katham ihārjunāya upasannāya priyāya

viśiṣṭābhinna-puruṣa-kartṛke eva jñāna-karma-niṣṭhe brūyāt ? yadi punar arjuno jñānam karma ca dvayam śrutvā svayam evānuṣṭhāsyati anyeṣāṃ tu bhinna-puruṣānuṣṭheyatām vaksyāmi iti mataṃ bhagavataḥ kalpyeta, tadā rāga-dveṣavān apramāṇa-bhūto bhagavān kalpitaḥ syāt | tac cāyuktam | tasmāt kayāpi yuktyā na samuccayo jñāna-karmaṇoḥ ||

yad arjunenoktaṃ karmaṇo jyāyastvaṃ buddhes tac ca sthitam anirākaraṇāt | tasyāś ca jñāna-niṣṭhāyāḥ saṃnyāsinām evānuṣṭheyatvam , bhinna-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-labdhātmikā sati svātantryeṇa puruṣārtha-hetuḥ anyānapekṣā, ity etam arthaṃ pradarśayiṣyan āha bhagavān —

**na karmaṇām anārambhān naiṣkarmyaṃ puruṣo’śnute |  
na ca saṃnyasanād eva siddhiṃ samadhigacchati || 4 ||**

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

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

anārambhād ananuṣṭhānāt naiṣkarmyaṃ niṣkarma-bhāvaṃ karma-śūnyatām jñāna-yogena niṣṭhām niṣkriyātma-svarūpeṇaivāvasthānam iti yāvat | puruṣo nāśnute na prāpnotīty arthaḥ | karmaṇām anārambhān naiṣkarmyaṃ nāśnuta iti vacanāt tad-viparyayāt teṣāṃ ārambhān naiṣkarmyaṃ aśnuta iti gamyate | kasmāt punaḥ kāraṇāt karmaṇām anārambhān naiṣkarmyaṃ nāśnute iti ? ucyate, karmārambhasyaiva naiṣkarmyopāyatvāt | na hy upāyam antareṇa upeya-prāptir asti | karma-yogopāyatvaṃ ca naiṣkarmya-lakṣaṇasya jñāna-yogasya, śrutau iha ca pratipādanāt | **śrutau** tāvat prakṛtasyātma-lokasya vedānupāyatvena **tam etaṃ vedānupāyatvena brāhmaṇā vividiṣanti yajñena** [BAU 4.4.22] ity ādinā karma-yogasya jñāna-

yogopāyatvaṁ pratipāditam | ihāpi ca – saṁnyāsa tu mahābāho duḥkham āptum ayogataḥ [kraītā 5.6], yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye [kraītā 5.11], yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām [kraītā 18.5] ity ādi pratipādayiṣyati |

nanu cābhayaṁ sarva-bhūtebhyo dattvā naiṣkarmyam ācāret ity ādau kartavya-karma-saṁnyāsād api naiṣkarmya-prāptim darśayati | loke ca karmaṇām anārambhān naiṣkarmyam iti prasiddhataram | ataś ca naiṣkarmyārthinaḥ kim 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 | ajña 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 [vedāvināśinam](#) [kraītā 2.21] ity atra ||3.5||

—o)0(o—

yat tv anātmajñaḥ coditam 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 viṣayān vimūḍhātmā vimūḍhāntaḥ-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 karmany adhikṛto'jñāḥ buddhīndriyāṇi manasā niyamyārabhate 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 karmany adhikṛtaḥ phalāya cāsrutaṁ tan niyataṁ  
karma, tat kuru tvaṁ he arjuna ! yataḥ karma jyāyo'dhikatarāṁ phalataḥ | hi yasmād  
akarmaṇo'karaṇāt anārambhāt | katham ? śarīra-yātrā śarīra-sthitir api ca te tava na prasidhyet  
prasiddhim na gacchet akarmaṇo'karaṇāt | ato dr̥ṣṭaḥ 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||

yajñō 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 pūrvam sargādāv uvāca  
uktavān prajāpatiḥ prajānām srāṣṭā | anena yajñena prasaviṣyadhvam 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 |  
parasparam bhāvayantaḥ śreyāḥ param avāpsyatha ||11||

devān indrādīn bhāvayata vardhayatānena yajñena | te devā bhāvayantu āpyāyayantu vṛṣṭy-ādīnā  
vo yuṣmān | evam parasparam anyonyam bhāvayantaḥ śreyāḥ param mokṣa-lakṣaṇam vijñāna-  
prāpti-krameṇāvāpsyatha | svargaṁ vā param śreyo'vāpsyatha ||3.11||

—o)0(o—

kim ca —

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

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

—o)0(o—

ye punaḥ—

yajña-śiṣṭāśīnaḥ santo mucyante sarva-kilbiṣaiḥ |  
bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt ||13||



deva-yajñādīn nirvartya tac-chiṣṭam aśanam amṛtākhyam aśitum śīlam yeṣāṃ te yajña-śiṣṭāśinaḥ  
santo mucyante sarva-kilbiṣaiḥ sarva-pāpaiś cully-ādi-pañca-sūnākṛtaiḥ pramāda-kṛta-himsādi-  
janitaiś cānyaiḥ | ye tv ātmambharayo bhujjate te tv agham pāpam svayam api pāpā ye pacanti  
pākam nirvartayanti ātma-kāraṇāt ātma-hetoḥ ||3.13||

—o)0(o—

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

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

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

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

yajño'pūrvam | sa ca yajñāḥ karma-samudbhavaḥ | ṛtvig-yajamānayoś ca vyāpārah karma, tad-  
samudbhavo yasya yajñasyāpūrvasya sa yajñāḥ karma-samudbhavaḥ ||3.14||

—o)0(o—

tac caivamvidham karma kuto jātam ity āha —

**karma brahmodbhavam vidhi brahmākṣara-samudbhavam |  
tasmāt sarva-gatam brahma nityam yajñe pratiṣṭhitam ||15||**

karma brahmodbhavam | brahma vedaḥ | sa udbhavaḥ kāraṇam prakāśako yasya tat karma  
brahmodbhavam vidhi vijānihi | brahma punaḥ vedākhyam akṣara-samudbhavam akṣaram  
brahma paramātmā samudbhavo yasya tat akṣara-samudbhavam | brahma veda ity arthaḥ |  
yasmāt sāksāt paramātmākhyād akṣarāt puruṣa-niḥśvāsavat samudbhūtam brahma tasmāt  
sarvārtha-prakāśakatvāt sarva-gatam | sarva-gatam api sat nityam sadā yajña-vidhi-pradhānatvāt  
yajñe pratiṣṭhitam ||3.15||

—o)0(o—

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

evam ittham īsvareṇa veda-yajña-pūrvakam jagac-cakram pravartitam nānuvartayatīha loke yaḥ  
karmany adhikṛtaḥ sann aghāyur agham pāpam āyur jīvanam yasya so'ghāyuh pāpa-jīvana iti  
yāvat | indriyārāmaḥ indriyair ārāmaḥ āramaṇam ākrīḍā viṣayeṣu yasya sa indriyārāmo mogham  
vṛthā he pārtha, sa jīvati | tasmād ajñenādhikṛtena kartavyam eva karmeti prakaraṇārthaḥ | prāg  
ātma-jñāna-niṣṭhā-yogyatā-prāptes tādartyena 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 [mogham pārtha sa jīvati](#) ity evam antenāpi granthena prāsaṅgikam  
adhikṛtasyānātmavidaḥ karmānuṣṭhāne bahu kāraṇam uktam | tad-akaraṇe ca doṣa-  
sāmkīrtanam kṛtam ||3.16||

—o)0(o—

evam sthite kim evam pravartitam cakram sarveṇānuvartaniyam ? āho svit pūrvokta-karma-  
yogānuṣṭhānopāya-prāpyām anātma-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 ātmānam viditvā nivṛtta-mithyā-jñānāḥ  
santo brāhmaṇā mithyā-jñānavadbhyo'vaśyam kartavyebhyaḥ putraiṣaṇādibhyo vyutthāyātha  
bhikṣā-caryam śarīra-sthiti-mātra-prayuktaṁ caranti | na teṣām ātma-jñāna-niṣṭhā-  
vyatirekeṇānyat kāryam asti](#) [BAU 3.5.1] ity evam śruty-artham iha gītā-śāstre  
pratipipādayiṣitam āviṣkurvann āha bhagavān —

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

yas tu sāmkhya ātma-jñāna-niṣṭha ātma-ratiḥ ātmany eva ratir na viṣayeṣu yasya sa ātma-ratir  
eva syād bhaved ātma-triptaś cātmanaiva trīpto nānna-rasādinā sa mānavo manuṣyaḥ saṁnyāsī  
ātmany eva ca santuṣṭaḥ | santoṣo hi bāhyārtha-lābhe sarvasya bhavati, tam anapekṣya ātmany  
eva ca santuṣṭaḥ sarvato vīta-trṣṇa ity etat | ya īdṛśaḥ ātma-vit tasya kāryam karaṇiyam na  
vidyate nāstīty arthaḥ ||3.17||

—o)0(o—

kim 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 ātmahāni-lakṣaṇo vā naivāsti | na cāsya sarva-bhūteṣu brahmādi-sthāvarānteṣu bhūteṣu kaścīd artha-vyapāśrayaḥ prayojana-nimitta-kriyā-sādhyo vyapāśrayaḥ | vyapāśrayaṇam ālambanaṁ kamcit bhūta-viśeṣam āsṛitya na sādhyāḥ kaścīd artho'sti, yena tad-arthā kriyā anuṣṭheyā syāt | na tvam etasmin sarvataḥ saṁplutodaka-sthānīye samyag-darśane vartase ||3.18||

—o)0(o—

yataḥ evam —

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

tasmād asaktaḥ saṅgavarjitaḥ satataṁ sarvadā kāryaṁ kartavyaṁ nityaṁ karma samācara nirvartaya | asakto hi yasmāt samācaran īśvarārthaṁ karma kurvan paraṁ 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 saṁsiddhim mokṣam gantum āsthitāḥ pravṛttāḥ | ke ? janakādayaḥ janakā vapatiprabhṛtayaḥ | yadi te prāptasamyagdarśanāḥ, tataḥ lokasaṁgrahārthaṁ prārabdhakarmatvāt karmaṇā sahaivāsaṁnyasyaiva karma saṁsiddhimāsthitā ity arthaḥ | athāprāptasamyagadarśanāḥ janakādayaḥ, tadā karmaṇā sattvaśuddhisādhanabhūtena ktrameṇa saṁsiddhimāsthitā iti vyākhyeyaḥ lokaḥ | atha manyase pūrverapi janakādibhiḥ ajānadbhireva kartavyaṁ karma kṛtam | tāvatā nāvaśyamyena kartavyaṁ samyagdarśanavatā kṛtātheneti | tathāpi prārabdhakarmāyattaḥ tvam lokasaṁgraham

evāpi lokasya unmārgapravṛttinivāraṇam lokasaṅgrahaḥ, tamevāpi prayojanam saṁpaśyan  
kartum arhasi ||3.20||

—o)0(o—

loka-saṅgrahaḥ kim artham kartavya ity ucyate —

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

yadyat karma ācarati karoti śreṣṭhaḥ pradhānaḥ tattadeva karma ācarati itaro'nyaḥ janaḥ  
tadanugataḥ | kim ca saḥ śreṣṭhaḥ yat pramāṇam kurute laukikam vaidikam vā lokaḥ tat  
anuvartate tadeva pramāṇīkaroti ity arthaḥ ||3.21||

—o)0(o—

yady atra te loka-saṅgraha-kartavyatāyām vipratipattis tarhi mām kim na paśyasi ?

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

na me mama pārtha nāsti na vidyate kartavyam triṣv api lokeṣu kimcana kimcid api | kasmāt ?  
nānavāptam aprāptam avāptavyam prāpaṇīyam | tathāpi varta eva ca karmaṇy aham ||3.22||

—o)0(o—

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

yadi hi punar aham 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 kuryām karma ced aham |  
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ ||24||**

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

—o)0(o—

yadi punar aham iva tvam 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 phalaṁ mama bhaviṣyatīti kecid avidvāṁso yathā kurvanti  
bhārata, kuryād vidvān ātmavit tathāsaktaḥ san | tadvat kim arthaṁ karoti ? tat sṛṇu — cikīrṣuḥ  
kartum icchuḥ loka-saṁgraham ||3.25||

—o)0(o—

evaṁ loka-saṁgrahaṁ cikīrṣer na mamātma-vidaḥ kartavyam asti anyasya vā loka-saṁgrahaṁ  
muktvā | tatas tasya ātma-vidaḥ idam upadiśyate —

**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 bhedanam cālanam buddhi-bhedas tam na janayen notpādayed  
ajñānām avivekinām karma-saṅginām karmaṇy āsaktānām āsaṅgavatām | kiṁ nu kuryāt ?  
joṣayet kārayet sarva-karmāṇi vidvān svayam tad evāviduṣām karma yukto'bhiyuktaḥ samācaran  
||3.26||

—o)0(o—

avidvān ajñāḥ katham karmasu sajjate ? ity āha —

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

prakṛteḥ prakṛtiḥ pradhānaṁ sattva-rajas-tamasāṁ guṇānāṁ sāmyāvasthā | tasyāḥ prakṛteḥ  
guṇaiḥ vikāraiḥ kārya-karaṇa-rūpaiḥ kriyamāṇāni karmāṇi laukikāni śāstrīyāṇi ca sarvaśaḥ  
sarva-prakārair ahaṁkāra-vimūḍhātmā kārya-karaṇa-saṁghātātma-pratyayo'haṁkāras tena  
vividhaṁ nānāvidhaṁ mūḍha ātmā antaḥ-karaṇaṁ yasya so'yaṁ kārya-karaṇa-dharmā kārya-  
karaṇābhimānī avidyayā karmāṇi ātmani manyamānaḥ tat-tat-karmaṇām ahaṁ 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 saktiṁ 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 guṇānāṁ karmasu guṇa-karmasu  
vayaṁ 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—

kathaṁ punaḥ karmaṇy adhikṛtenājñena mumukṣuṇā karma kartavyam iti, ucyate —

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

mayi vāsudeve parameśvare sarvajñe sarvātmani sarvāṇi karmāṇi samnyasya niksīpyādhyātma-  
cetasā viveka-buddhyā, ahaṁ kartā īśvarāya bhṛtyavat karomi ity anayā buddhyā | kiṁ ca,  
nirāśis tyaktāśiḥ nirmamo mama-bhāvaś ca nirgato yasya tava sa tvaṁ nirmamo bhūtvā  
yudhyasva vigata-jvaro vigata-santāpo vigata-śokaḥ sann ity arthaḥ ||3.30||

—o)0(o—

yad etan mama matam 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 matam nityam anuṣṭhanti anuvartante mānavā manuṣyāḥ śraddhāvantaḥ  
śraddadhānā anasūyanto'sūyāṁ ca mayi parama-gurau vāsudeve'kurvanto, mucyante te'py  
evambhūtāḥ karmabhir dharmādharmaḥkhyaiḥ ||3.31||

—o)0(o—

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

ye tu tad-viparītā etan mama matam abhyasūyanto nindanto nānuṣṭhanti nānuvartante me  
matam | sarveṣu jñāneṣu vividham mūḍhās te | sarva-jñāna-vimūḍhāṁs tān viddhi jānīhi naṣṭān  
nāśam gatān acetaso'vevekinaḥ ||3.32||

—o)0(o—

kasmāt punaḥ kāraṇāt tvadīyam matam nānuṣṭhantaḥ para-dharmān anuṣṭhanti ? sva-  
dharmam ca nānuvartante ? tvat-pratikūlāḥ katham na bibhyati tvac-chāsanātikrama-doṣāt ?  
tatrāha —

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

sadṛśam anurūpam ceṣṭate ceṣṭāṁ karoti | kasyāḥ ? svasyāḥ svakīyāyāḥ prakṛteḥ | prakṛtir nāma  
pūrva-kṛta-dharmādharmaḍi-saṁskārā vartamāna-janmādāv abhivyaktāḥ | sā prakṛtiḥ | tasyāḥ

sadṛśam eva sarvo jantur jñānavān api ceṣṭate, kiṁ punar mūrkhah ? tasmāt prakṛtiṁ yānti anugacchanti bhūtāni prāṇinah | nigrāho niṣedha-rūpaḥ kiṁ kariṣyati mama vānyasya vā ? durnigrahā prakṛtir iti vākya-śeṣaḥ ||3.33||

—o)0(o—

yadi sarvo jantur ātmanah prakṛti-sadṛśam eva ceṣṭate, na ca prakṛti-sūnyaḥ kaścīd asti, tataḥ puruṣakārasya viṣayānupapatteḥ śāstrānarthakya-prāptāv idam ucyate —

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

indriyasyendriyasyārthe sarvendriyāṇām arthe śabdādi-viṣaye iṣṭe rāgo'niṣṭe dveṣa ity evaṁ pratīndriyārtham rāgadveṣāv avāśyambhāvināu tatṛyām puruṣakārasya śāstrārthasya ca viṣaya ucyate | śāstrārthe pravṛttaḥ pūrvam eva rāga-dveṣayor vaśam nāgacchet | yā hi puruṣasya prakṛtiḥ sā rāga-dveṣa-puraḥsaraiva sva-kārye puruṣam pravartayati | tadā svadharmā-parityāgaḥ para-dharmānuṣṭhānam ca bhavati | yadā punā rāga-dveṣau tat-pratipakṣeṇa niyamayati tadā śāstra-dṛṣṭir eva puruṣo bhavati, na prakṛti-vaśaḥ | tasmāt tayo rāga-dveṣayor vaśam 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 viguṇah para-dharmāt svanuṣṭhitāt |  
sva-dharme nidhanam śreyah para-dharmo bhayāvahaḥ ||35||**

śreyān praśasyatarah svo dharmah svadharmo viguṇo'pi vigata-guṇo'pi anuṣṭhiyamānah para-dharmāt svanuṣṭhitāt sādguṇyena saṁpāditād api | sva-dharme sthitasya nidhanam maraṇam api śreyah para-dharme sthitasya jīvitāt | kasmāt ? para-dharmah bhayāvahaḥ narakādi-lakṣaṇam 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 cōktaṁ | vikṣiptaṁ anavadhāritaṁ 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 tvaṁ taṁ vairiṇaṁ sarvānartha-karaṁ yaṁ tvaṁ pṛcchasi bhagavān uvāca —

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

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

ity aiśvaryaḍi-ṣaṭkaṁ yasmin vāsudeve nityam apratibaddhatvena sāmastyena ca vartate,

[utpattiṁ pralayaṁ caiva bhūtānāṁ āgatiṁ gatim |  
vetti vidyāṁ avidyāṁ 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 duḥkhināṁ rajaḥ-kārye sevādu pravṛttānāṁ pralāpaḥ śrūyate | mahāśano mahad aśanaṁ asyeti mahāśanaḥ | ataeva mahā-pāpmā | kāmena hi prerito jantuḥ pāpaṁ karoti | ato viddhy enam kāmam iha saṁsāre vairiṇam ||3.37||

—o)0(o—

katham vairī ? iti dr̥ṣṭāntaiḥ pratyāyayati —

**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 kāmenāvṛtam 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 kāmaṁ 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 kāmarūpas tena duṣpūreṇa duḥkhena pūraṇam asyeti duṣpūras  
tenānalena nāsyālaṁ paryāptir vidyata ity analas tena ca ||3.39||

—o)0(o—

kim adhiṣṭhānaḥ punaḥ kāmo jñānasyāvarenaṭvena vairī sarvasya lokasya ? ity apekṣāyām āha,  
jñāte hi śator adhiṣṭhāne sukhena nibarhaṇam kartum śakyata iti—

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

indriyāṇi mano buddhiś cāsya kāmasyādhiṣṭhānam āsraya ucyate | etair indriyādibhir āsrayair  
vimohayati vividham mohayaty eṣa kāmo jñānam āvṛtya ācchādya dehinam śarīriṇam ||3.40||

—o)0(o—

yata evam —

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

tasmāt tvam indriyāṅy ādau pūrvam eva niyamyā vaśīkṛtya bharatarṣabha pāpmānam  
pāpācāram kāmam prajahihi parityaja enam prakṛtam vairiṇam jñāna-vijñāna-nāśanam jñānam  
śāstrata ācāryataś cātmādīnam avabodhaḥ | vijñānam viśeṣatas tad-anubhavas tayor jñāna-  
vijñānayoḥ śreyah-prāpti-hetvor nāśanam nāśa-karam prajahihi ātmanaḥ parityajety arthaḥ  
||3.41||

—o)0(o—

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

**indriyāṅi parāṅy āhur indriyebhyaḥ param manah |  
manasas tu parā buddhir yo buddheḥ paratas tu saḥ ||42||**

indriyāṅi śrotrādīni pañca | deham sthūlam bāhyam paricchinnam cāpekṣya sauḥkṣmyāntaratva-  
vyāpitvādy-apekṣayā parāṅi prakṛṣṭāny āhuḥ paṇḍitāḥ | tathā indriyebhyaḥ param manah  
saṅkalpa-vikalpātmakam | tathā manasas tu parā buddhir niścayātmikā | tathā yaḥ sarva-  
dṛṣyebhyo 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 —

**evam buddheḥ param buddhvā saṁstabhyātmānam ātmanā |  
jahi śatruṁ mahābāho kāma-rūpaṁ durāsadam ||43||**

evam buddheḥ param ātmānam buddhvā jñātvā saṁstabhya samyak stambhanaṁ kṛtvātmānam  
svenaivātmanā saṁskṛtena manasā samyak samādhāyety arthaḥ | jahy enam śatruṁ he  
mahābāho ! kāma-rūpaṁ durāsadam duḥkhenāsada āśādanam prāptir yasya tam durāsadam  
durvijñeyāneka-viśeṣam iti ||3.43||

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