

## BHAGAVAD GITA QUOTES IN ENGLISH. READ CHAPTER-3(PART-1)

### “KARMA YOGA”

अर्जुन उवाच  
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥3.1॥

Arjuna asked,  
Hey Janaradana, If wisdom is superior to action  
then O Kesava, Why are you advising me to engage in this terrible battle.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥3.2॥

Your word seems to be deluding my mind  
Tell me one thing with certainty that is good for me.

श्री भगवानुवाच  
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥3.3॥

Sri Bhagavan sir,  
O sinless one I have already mentioned two kinds of path in my words  
there is wisdom for those who believe in knowledge (Sankhyas), and  
there is Karma (work) Yoga for those who believe in Action.

न कर्मणामनारम्भात्प्रैष्कर्म्यं पुरुषोऽश्रुते।  
न च संन्यसनादेव सिद्धिं समधिगच्छति॥3.4॥

No man can attain salvation from action by avoiding action  
nor can he reach perfection by merely refusing to act.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥3.5॥

Even for a moment no one can remain fully inactive,  
because the quality of the nature will force him to act whether he want to or not

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥3.6॥

He who restrains the senses of action and refuse to act.  
He whose mind is deluded by the objects of the senses is called hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥3.7॥  
But O Arjuna, he who begins to control the senses by the mind

he who is unattached to fascination of action, is in the right path of superior karma yoga.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।  
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥३.८॥

Do your duty as told, for duty's sake action is superior to inaction even maintaining a good health would be impossible if man remain inactive.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।  
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर॥३.९॥

This world is bound by action, which to be performed as a sacrifice (yoga), So O Arjuna, perform your action (duty) without any attachment, as sacrifice.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥३.१०॥

In the beginning, when creator created all beings by the sacrifice of himself he told, through sacrifice one can procreate and it shall fulfil their desires.

देवान्भावयतानेन ते देवा भावयन्तु वः।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥३.११॥

So worship the power of nature (gods) and they will bless you in return thus by supporting each other, you shall attain your highest welfare.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।  
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥३.१२॥

Devoted to sacrifice for the gods, they will bless you what you desire for but he who want to enjoy without devotion, is indeed a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।  
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥३.१३॥

The saints who satisfies with the remains of the sacrifice are freed from all sins but the sinful cooks for themselves and eats selfishly.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥३.१४॥  
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥३.१५॥

All beings are the product of food, food is the product of rain from sacrifice arises rain and sacrifice is the purest source of action. All action originates from the supreme spirit (Parbramha), so in all sacrificial action all the pervading spirit is consciously present.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥3.16॥

O Arjuna, he who does not follow the cycle of nature, refuse to perform his duty, leading a sinful life and lives in the control of his senses, his life is in vain.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥3.17॥

On the other hand, the one who concentrates on self (atma/truth) and satisfied with self (atma), only for him, there is nothing more to achieve in this world.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥3.18॥

He has nothing to achieve by performing or not performing any action his welfare does not depends upon any earthly action.

तस्मादसक्तः सततं कार्यं कर्म समाचर।  
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥3.19॥

Therefore, constantly perform the task and the duty without attachment. For by performing action without attachment a man attains to the salvation.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।  
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥3.20॥

King Janaka and others attained perfection through action only therefore you should perform your duty to act for enlightening the world.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥3.21॥

Whatever a great man does everyone in the society follows him people try to match the standards which he has set.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥3.22॥

O Partha, I have no duty to perform in three worlds nor there is anything for me to attains, yet I persistently active in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥3.23॥

O Partha, If I would have been lazy in performing my duty to act, Then everyone would start doing the same following me.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।  
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥3.24॥

If I stop performing my duty, the human race will end, and because of my inaction I will bring chaos, and will become the reason for destruction of everything.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥3.25॥

As the ignorant act and get attached to their action, One wise man should do act with devotion without attachment for the welfare of the whole world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥3.26॥

A wise man's mind should not get diverted by the ignorant, who is attached to his actions, He should perform his duty in the right way with concentration and without attachment and inspire others to do follow him.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥3.27॥

Action is the product of the qualities inherent in a person by nature, but only ignorant man who is deluded by ego thinks that he is the doer.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥3.28॥

But O mighty one, he who understands the relation of the qualities to action correctly, is not attached to the act, because he knows that all of this are just action and reaction of the qualities among themselves.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्कृत्स्नवित्रं विचालयेत् ॥3.29॥

Those who do not understand the qualities and are interested in the act, still the wise man who knows the truth should not disturb the thinking of him who does not know.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥3.30॥

Therefore, offering all your action on me concentrate your mind on the divine (parbrahma), free yourself from ego, hope, fear and start fighting.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥3.31॥

Those who always act as I have advised, firm in faith and are not jealous, they are also freed from the bondage of action.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥3.32॥

But they who do not follow my words and are jealous and egoistic, are ignorant, they are far away from wisdom and are seeking their own destruction.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥3.33॥

Even the wise man acts in character according to their nature, all characters act according to their nature. What is the use of compulsion then?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥3.34॥

Love and hate are made out (and are in control) of senses; do not get controlled by them because they are the obstruction in the path of welfare.

श्रेयास्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥3.35॥

It is always better to follow your own dharma (duty), even if you lack in merit, than to follow another's, even though you are efficient in it. It is better to die doing one's own duty because to do the duty of another will always give fear and is dangerous.

अर्जुन उवाच  
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥3.36॥

Arjuna said,

Hey Lord, then tell me what is that thing that makes a man to commit sin, even against his nature and as if by compulsion?

श्री भगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥3.37॥

Shree Bhagawan answered,

It is Lust and anger, born out of one's passion, lust and anger consumes and corrupts everything, these should be considered as the greatest enemy of mankind.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥3.38॥

As smoke covers fire, dust covers a mirror, child cover in womb, so is the universe is covered in desire.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥3.39॥

It is an eternal enemy of a wise man, it damages the face of wisdom, It is greedy as a flame of fire, which never stops.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥3.40॥

It works through the senses, the mind and the body, and with their help it destroys wisdom and contaminates the soul.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥3.41॥

Therefore, O best of Bharatas, first control your senses and then eliminate your desire, because it is full of sin, and is the destroyer of understanding and wisdom.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥3.42॥

It is said that the senses are powerful, but mind is beyond the senses, and intellect is beyond the mind, and the soul is beyond and greater than the intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।

जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥3.43॥

Thus of mighty armed one, understand the soul beyond the intellect, and with the help of it eliminated your egotism, desire, lust, considering them as your enemy, though it can be extremely difficult.