

Chapter	Verse	Gita Verses where the words Yoga and Karma appear together	Meaning
2	39	एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि	I have told thee the philosophy of Knowledge. Now listen and I will explain the philosophy of Action, by means of which, O Arjuna, thou shalt break through the bondage of all action.
2	48	योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते	Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.
2	49	दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः	Physical action is far inferior to an intellect concentrated on the Divine. Have recourse then to Pure Intelligence. It is only the petty-minded who work for reward.
2	50	बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्	Possessed of wisdom, one rejects here both virtue and vice. Therefore devote yourself to (Karma-) yoga. Yoga is skilfulness in action.
3	3	लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्	In this world, as I have said, there is a twofold path, O Sinless One! There is the Path of Wisdom for those who meditate, and the Path of Action for those who work.
3	7	यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते	All honour to him whose mind controls his senses, for he is thereby beginning to practise Karma-Yoga, the Path of Right Action, keeping himself always unattached.
4	27	सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे आत्मसंयमयोगाग्नौ जुहवति ज्ञानदीपिते	Others offer all the activities of the organs and the activities of the vital force into the fire of the yoga of self-control which has been lighted by Knowledge.
4	41	योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय	O Dhananjaya (Arjuna), actions do not bind one who has renounced actions through yoga, whose doubt has been fully dispelled by Knowledge, and who is not inadvertent.
5	1	संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्	My Lord! At one moment Thou praisest renunciation of action; at another, right action. Tell me truly, I pray, which of these is the more conducive to my highest welfare?

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5	2	संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते	Renunciation of action and the path of right action both lead to the highest; of the two, right action is the better.
5	11	कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये	The sage performs his action dispassionately, using his body, mind and intellect, and even his senses, always as a means of purification.
5	14	न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते	The Lord of this universe has not ordained activity, or any incentive thereto, or any relation between an act and its consequences. All this is the work of Nature.
6	1	अनाश्रितः कर्मफलं कार्यं कर्म करोति यः स संन्यासी च योगी च न निरग्निरन चाक्रियः	He who acts because it is his duty, not thinking of the consequences, is really spiritual and a true ascetic; and not he who merely observes rituals or who shuns all action.
6	3	आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते योगारूढस्य तस्यैव शमः कारणमुच्यते	For the sage who seeks the heights of spiritual meditation, practice is the only method, and when he has attained them, he must maintain himself there by continual self-control.
6	4	यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते	When a man renounces even the thought of initiating action, when he is not interested in sense objects or any results which may flow from his acts, then in truth he understands spirituality.
6	17	युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगो भवति दुःखहा	But for him who regulates his food and recreation, who is balanced in action, in sleep and in waking, it shall dispel all unhappiness.
6	46	तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन	The wise man is superior to the ascetic and to the scholar and to the man of action; therefore be thou a wise man, O Arjuna!
9	28	शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि	So shall thy action be attended by no result, either good or bad; but through the spirit of renunciation thou shalt come to Me and be free.

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12	6	ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः अनन्येनैव योगेन मां ध्यायन्त उपासते	As for those who, having dedicated all actions to Me and accepted Me as the supreme, meditate by thinking of Me with single-minded concentration only.
12	11	अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्	If you are unable to do even this, in that case, having resorted to the Yoga for Me, thereafter renounce the results of all works by becoming controlled in mind.
13	24	ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना अन्ये सांख्येन योगेन कर्मयोगेन चापरे	Some realise the Supreme by meditating, by its aid, on the Self within, others by pure reason, others by right action.
18	57	चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव	Surrender then thy actions unto Me, live in Me, concentrate thine intellect on Me, and think always of Me.