

# SHRIMAD BHAGWAD GITA

## Chapter 3

**Arjuna uvaac: Jyaayasii cetkarmanaste mataa buddhirjanaardana.**

**Tatkim karmani ghore maam niyojayasi keshava. (Ch.3, shloka 1)**

*Jyaayasii cet karmanah te mataa buddhih janaardana. Tat kim karmani ghore maam niyojayasi keshava.*

**Janaardana** {janairardiyate yaacyate purusharthlaabhaay, ard+lyut;} (O Supreme Lord)! **Te** (You) **mataa cet** (consider) **buddhih** (connection of the intellect) [to be] **jyaayasi** (higher) **karmanah** (than action), **tat** (then) **keshav** (O Supreme Lord)! **Kim** (why are [You]) **niyojayasi** (indulging) **maam** (me) **ghore karmani** (in the terrible action) {like the war against Maya}?

**Vyaamishreneva vaakyena buddhim mohayasiiva me.**

**Tadekam vada nishcitya yena shreyohamaapnuyaam. (Ch.3, shloka 2)**

*Vyaamishren iva vaakyena buddhim mohayasi iva me. Tat ekam vada nishcitya yena shreyah aham aapnuyaam.*

**Mohayasi iva** ([You] are confusing) **me buddhim** (my intellect) **vyaamishren iva vaakyena** (through mutually mixed sentences). **Tat** (so) **vada** (say) **ekam** (one thing) **nishcitya** (with certainty) **yena** (through which) **aham shreyah aapnuyaam** (I can attain benefit).

**Bhagwanuvaac: Lokesmdividhaa nishthaa puraa proktaa mayaanagha.**

**Gyaanyogena saankhyaanaam karmayogena yoginaam. (Ch.3, shloka 3)**

*Loke asmin dvididhaa nishthaa puraa proktaa mayaa anagha. Gyaanyogena saankhyaanaam karmayogena yoginaam.*

God said: **Anagha** (O sinless Arjuna)! **Puraa** (in the beginning {of the world}) **mayaa** (I) **proktaa** (had said) [about] **dvididhaa** (two types of) **nishthaa** (methods) **asmin loke** (in this world). {I instructed the path} **karmayogena** (through *karmayoga*<sup>1</sup>) **yoginaam** (for the yogi people) {and} **gyaanyogena** ([the path] through knowledge and yoga) **saankhyaanaam** (for the knowledgeable ones), {meaning *gyaanyoga* for the men who think }.

**Na karmanaamanaarambhaannaishkarmyam purushoshnute.**

**Na ca sanyasanaadeva siddhim samadhigacchati. (Ch.3, shloka 4)**

*Na karmanaam anaarambhaat naishkarmyam purushah ashnute. Na ca sanyasanaat eva siddhim samadhigacchati.*

**Purushah** (a person) **na ashnute** (doesn't attain) **naishkarmyam** ({*sanyas*<sup>2</sup> in the form of} [being] devoid of actions) **anaarambhaat** (by not beginning) **karmanaam** (the actions). **Ca** (similarly), **siddhim** (accomplishment) {in the form of liberation} **na samadhigacchati** (can't be attained) **sanyasanaat** (by {complete} renunciation {of actions}) **eva** (either).

**Na hi kashcitakshanamapi jaatu tishthatyakarmakrit.**

**Kaaryate hyavashah karma sarvah prakritijairgunaih. (Ch.3, shloka 5)**

*Na hi kashcit kshanam api jaatu tishthati akarmakrit. Kaaryate hi avashah karma sarvah prakritijaih gunaih.*

**Hi** (undoubtedly), **kashcit na jaatu tishthati** (no {man} can live) **akarmakrit** (without performing actions) **kshanam api** (even for a second); **hi** (because) **sarvah** (everyone) **avashah karma kaaryate** (has to forcefully perform actions) **gunaih** (because of {all the three} *gunas*<sup>3</sup>) **prakritijaih** (originated from nature).

**Karmendriyaani sanyamya ya aaste manasaa smaran.**

**Indriyaarthaanvimudhaatmaa mithyaacaarah sa ucyate. (Ch.3, shloka 6)**

*Karmendriyaani sanyamya ya aaste manasaa smaran. Indriyaarthaan vimudhaatmaa mithyaacaarah sa ucyate.*

<sup>1</sup> To be in the remembrance of God while performing actions

<sup>2</sup> Renunciation

<sup>3</sup> Lit. means qualities; the constituents of nature

**Yah** (the) **vimuudhaatmaa** (great fool) **sanyamya** ([who] {forcibly} restrains) **karmendriyaani** ([his] **karmendriyaan**<sup>4</sup>) [and] **aaste** (sits) **smaran** (remembering) **indriyaarthaan** (the sensuous pleasures of the **indriyaan**) **manasaa** (through the mind), **sah** (he) **ucyate** (is called) **mithyaacaarah** (an imposter, a deceitful person).

**Yastvindriyaani manasaa niyamaarabhaterjuna.**

**Karmendriyaih karmayogamasaktah sa vishishyate. (Ch.3, shloka 7)**

*Yah tu indriyaani manasaa niyama aarabhate arjuna. Karmendriyaih karmayogam asaktah sa vishishyate.*

**Arjuna** (O Arjuna)! **Tu yah** (but the one who) **niyama** (controls) **indriyaani** (his **indriyaan**) **manasaa** (through the mind), **asaktah** (becomes detached) [and] **aarabhate** (practices) **karmayogam** (the remembrance of God while performing actions) **karmendriyaih** (through the **karmendriyaan**), **sa vishishyate** (he is superior {than others}).

**Niyatam kuru karma tvam karma jyaayo hyakarmanah.**

**Shariirayaatraapi ca te na prasiddhyedakarmanah. (Ch.3, shloka 8)**

*Niyatam kuru karma tvam karma jyaayah hi akarmanah. Shariirayaatraa api ca te na prasiddhyet akarmanah.*

**Karma kuru** (perform the actions) **niyatam** (that have been fixed) **tvam** ([for] you). **Karma** (to perform actions) **hi** (is certainly) **jyaayah** (better) **akarmanah** (than not performing actions) **ca** (and) **akarmanah** (without [performing] actions) **shariirayaatraa te** (the management of your body) **na prasiddhyet** (won't be brought about) **api** (either).

**Yagyarthaatkarmanonyatra lokoyam karmabandhanah.**

**Tadartham karma kaunteya muktasangah samaacara. (Ch.3, shloka 9)**

*Yagyarthaat karmanah anyatra lokah ayam karmabandhanah. Tadartham karma kaunteya muktasangah samaacara.*

**Ayam lokah** (this world) **karmabandhanah** (binds you in the bondage of **karma**) **anyatra karmanah** (through any other {**lokik**<sup>5</sup>} actions) **yagyarthaat** (except the {**Rudra gyaan**} **yagya**<sup>6</sup>). **Kaunteya** (O son of mother Kunti)! **Muktasangah** (give up attachment) {for the **lokik** actions} [and] **karma samaacara** (perform actions) **tadartham** (for that {**Rudra yagya**}).

**Sahayagyaah prajaah srishtvaa purovaac prajaapatih.**

**Anena prasavishyadhvamesha vostvishtakaamadruk. (Ch.3, shloka 10)**

*Sahayagyaah prajaah srishtvaa pura uvaac prajaapatih. Anena prasavishyadhvam eshah vah astu ishtakaamadruk.*

**Puraa** (in the beginning of the world), **sahayagyaah** (along with the {**Rudra gyaan**} **yagya**), **prajaapatih** (Prajapita Brahma) **srishtvaa** (created) **prajaah** (subjects through the mind) [and] **uvaac** (said) {to those subjects that} **prasavishyadhvam** (gain prosperity) **anena** (through this {**yagya**}) [and] **astu** (may) **eshah** (this) {**yagya**} **ishtakaamadruk vah** (fulfill your favourite desires).

**Devaanbhaavayataanena te devaa bhaavayantu vah.**

**Parasparam bhaavayantah shreyah paramavaapsyatha. (Ch.3, shloka 11)**

*Devaan bhaavayata anena te devaa bhaavayantu vah. Parasparam bhaavayantah shreyah param avaapsyatha.*

**Bhaavayata** (satisfy) **devaan** (the {elevated} deity souls) **anena** (through this {**yagya**}) {and} **te devaah** (may those divine souls) **bhaavayantu vah** (satisfy you {by the divine virtues etc.}). {In this way} **parasparam bhaavayantah** (by mutually satisfying each other), **avaapsyatha** (attain) **param shreyah** (the greatest benefit).

**Ishtaanbhogaanhi vo devaa daasyante yagyabhaavitaah.**

**Tairdattaanapradaayaibhyo yo bhunkte stena eva sah. (Ch.3, shloka 12)**

*Ishtaan bhogaan hi vah devaa daasyante yagyabhaavitaah. Taih dattaan apradaaya ebhyah yah bhunkte stena eva sah.*

**Devaah** (the {Brahmin} deities) **yagyabhaavitaah** (satisfied by the service of the **yagya**) **hi** (themselves) **daasyante** (will grant) **vah** (you) **ishtaan** (desired) **bhogaan** (pleasure). **Yah** (the {man}) **bhunkte** (who

<sup>4</sup> Parts of the body used to perform actions

<sup>5</sup> Worldly

<sup>6</sup> The yagya of the knowledge of Rudra

enjoys) **dattaan** (the {pleasures} given) **taih** (by them) **apradaaya** (without offering it) **ebhyah** (to them), **sah** (he) **stena eva** (is certainly a thief).

**Yagyashishtaashinah santo mucyante sarvakilbishaih.**

**Bhunjate te tvagham paapaa ye pacantyaatmakaaranaat. (Ch.3, shloka 13)**

*Yagyashishtaashinah santah mucyante sarvakilbishaih. Bhunjate te tu agham paapaa ye pacanti aatmakaaranaat.*

**Santah** (the virtuous men), **yagyashishtaashinah** (who eat the food left in the yagya) **mucyante** (are liberated) **sarvakilbishaih** (from all the sins). **Tu** (certainly), **te paapaah** (the sinful people) **ye** (who) **pacanti** (prepare [food]) **aatmakaaranaat** (only for themselves) {just} **bhunjate** (suffer) **agham** (sins).

**Annaadbhavanti bhuutaani parajanyaadannasambhavah.**

**Yagyaadbhavati parajanyo yagyah karmasamudbhavah. (Ch.3, shloka 14)**

*Annaat bhavanti bhuutaani parajanyaat annasambhavah. Yagyaat bhavati parajanyah yagyah karmasamudbhavah.*

**Bhuutaani** (the living creatures of {the *saatvik*<sup>7</sup> *maanasi*<sup>8</sup> world}) **bhavanti** (are born) **annaat** {*ad+kta*} (through the food {in the form of remembrance}), **annasambhavah** (food {in the form of remembrance} is produced) **parajanyaat** (from the rain {of knowledge}), **bhavati** (there is) **parajanyah** (shower {of the nectar of knowledge}) **yagyaat** (through the yagya {of the knowledge of Rudra, meaning Divine service}) {and} **yagyah** (yagya) **karmasamudbhavah** (has originated from *karmayoga*).

**Karma brahmodbhavam viddhi brahmaaksharasamudbhavam.**

**Tasmaatsarvagatam brahma nityam yagye pratishthitam. (Ch.3, shloka 15)**

*Karma brahmodbhavam viddhi brahm aksharasamudbhavam. Tasmaat sarvagatam brahm nityam yagye pratishthitam.*

**Viddhi** (consider) **karma** (the {*saatvik*} actions) **brahmodbhavam** (to have originated from Brahma) {and} **brahm aksharasamudbhavam** (the word Brahma has originated from the Supreme Lord {*Sada Shiva*<sup>9</sup>-Shankar}); **tasmaat** (that is why) **brahm** (Brahma), **sarvagatam** (who has reached everywhere {through his power of thoughts}) **nityam** (is always) **pratishthitam** (situated) **yagye** (in the yagya {of the knowledge of Rudra}), {it means, wherever the yagya of knowledge is organized, Hanuman in the form of Brahma is present there}.

- You have to just perform the *saatvik* (actions) that the Father [and] Brahma performed and the way they performed in the corporeal form. You have to follow the *Father*. (A.V.19.12.84, middle of pg.75)

**Evam pravartitam cakram naanuvartayati yah.**

**Aghaayurindriyaaraamo mogham paartha sa jivati. (Ch.3, shloka 16)**

*Evam pravartitam cakram na anuvartayati iha yah. Aghaayuh indriyaaraamah mogham paartha sa jivati.*

**Iha** (in this {world}), **yah** (the) {man} **na anuvartayati** (who doesn't follow, {meaning doesn't become helpful in}) **cakram** (the cycle) **pravartitam** (rotated) **evam** (in this way), **paartha** (O lord of the Earth)! **Sah** (he), **aghaayuh** (the one who leads a sinful life) {and} **indriyaaraamah** (remains engaged in the joys of the *indriyaan*) **jivati** (is {just} spending his life) **mogham** (in vain).

**Yastvaatmaratireva syaadaatmatriptashca maanavah.**

**Aatmanyeva ca santushtastasya kaaryam na vidyate. (Ch.3, shloka 17)**

*Yah tu aatmaratih eva syaat aatmatriptah ca maanavah. Aatmani eva ca santushtah tasya kaaryam na vidyate.*

**Tu** (but) **yah maanavah** (the man who) **aatmaratih eva** (just has love for the soul {in the form of a point of light}) **ca** (and) **aatmatriptah** (is satisfied with the soul), **ca** (similarly) **santushtah syaat** ([the one who] is extremely happy) **aatmani** (with the soul), **eva** (itself), **kaaryam** (no task) **na vidyate** (remains) **tasya** (for him) [to perform]. {Just like the Golden Age deity souls}

**Naiva tasya kritenaartha naakriteneha kashcana.**

**Na caasya sarvbhuuteshu kashcidarthavyapaashrayah. (Ch.3, shloka 18)**

*Na eva tasya kriten arthah na akriten iha kashcana. Na ca asya sarvbhuuteshu kashcit arthavyapaashrayah.*

<sup>7</sup> Endowed with the quality of *sattva*: true, genuine, honest etc.

<sup>8</sup> Created through the mind

<sup>9</sup> Sada Shiva means always beneficial

**Tasya** (he) **na kriten arthah** (doesn't need to do anything) **iha** (in this {world}), **eva** (similarly), **na kashcana** ({there is} no {special need}) **akriten** (to not perform [anything]) **ca** (and) **kashcit** (no) **na asya arthavyapaashrayah** (task of this {man} depends on) **sarvabhuteshu** (any living creature) {either}.

**Tasmaadasaktah satatam kaaryam karma samaacara.**

**Asakto hyaacarankarma paramaapnoti purushah. (Ch.3, shloka 19)**

*Tasmaat asaktah satatam kaaryam karma samaacara. Asaktah hi aakaran karma param aapnoti purushah.*

**Tasmaat** (that is why) **asaktah** (become detached) [and] **satatam** (constantly) **samaacara** (perform) **karma** (the actions) **kaaryam** (worth performing) **hi** (because) **purushah** (the man) **asaktah** ([who is] detached) **aapnoti** (attains) **param** (the supreme position {in the form of Vishnu}) **aakaran** (while performing) **karma** (actions).

**Karmanaiva hi sansiddhimaasthita janakaadayah.**

**Lokasangrahamevaapi sampashyankartumarhasi. (Ch.3, shloka 20)**

*Karmanaa eva hi sansiddhim aasthitaah janakaadayah. Lokasangraham eva api sampashyan kartum arhasi.*

**Hi** (because) **janakaadayah** ([King] Janak and so on) **aasthitaah** (attained) **sansiddhim** (complete attainment) **karmanaa** (by [performing] actions) **eva** (itself). **Api** (despite) **sampashyan lokasangraham** (seeing the group of people {properly}) {you} **eva arhasi** (are just capable) **kartum** (of performing) {actions}.

**Yadyadaacarati shreshthastattadevetaro janah.**

**Sa yatpramaanam kurute lokastadanuvartate. (Ch.3, shloka 21)**

*Yat yat aacarati shreshthah tat tat eva itarah janah. Sa yat pramaanam kurute lokah tat anuvartate.*

**Yat yat** (the way) **shreshthah** (a great man) **aacarati** (acts), **itarah** (the other ordinary) **janah** (people) {also act} **tat tat eva** (the same way). **Pramaanam** (the authenticated task) **yat** (that) **sah** (the {great man}) **kurute** (performs), **lokah** {ordinary} (people) **anuvartate** (follow) **tat** (that {very task}).

- Whatever actions we (Brahmins) perform, others will see us and do [the same]. (Mu.06.06.90, beginning of pg.2)

**Na me paarthaasti kartavyam trishu lokeshu kincana.**

**Naanavaaptamavaaptavyam varta eva ca karmani. (Ch.3, shloka 22)**

*Na me paartha asti kartavyam trishu lokeshu kincana. Na anavaaptam avaaptavyam varta eva ca karmani.*

**Paartha** (O lord of the Earth)! **Me** (I) **na asti** (don't have) **kincan** (any) **kartavyam** (task worth performing) **trishu lokeshu** (in all the three worlds), **na avaaptavyam** (there isn't {anything} worth obtaining) **anavaaptam** (which I haven't obtained), **ca eva** (still), **varta** ([I] am engaged) **karmani** (in actions).

**Yadi hyaham na varteyam jaatu karmanyatandritah.**

**Mama vartmaanuvartante manushyaah paartha sarvashah. (Ch.3, shloka 23)**

*Yadi hi aham na varteyam jaatu karmani atandritah. Mama vartma anuvartante manushyaah paartha sarvashah.*

**Hi** (because) **jaatu** (perhaps), **yadi** (if) **aham** (I) **na varteyam** (don't remain engaged) **karmani** (in actions) **atandritah** (by becoming free from laziness), {then} **paartha** (O Paartha)! **Manushyaah** {all} (the human beings) **anuvartante** (will start following) **mama vartma** (My path) **sarvashah** (in every way).

**Utsiideyurime lokaa na kuryaam karma cedaham.**

**Sankarasya ca kartaa syaamupahanyaamimaah prajaah. (Ch.3, shloka 24)**

*Utsiideyuh ime lokaa na kuryaam karma cet aham. Sankarasya ca kartaa syaam upahanyaam imaah prajaah.*

[If] **aham** (I) **na kuryaam** (don't perform) **karma** (the task) {of world renewal}, **cet** (then) **ime lokaah** (these human beings) **utsiideyuh** (will be totally destroyed) **ca** (and) {I} **kartaa syaam** (will become the Creator) **sankarasya** (of the subjects with mixed blood (*varna sankar*)) {and finally}, **upahanyaam** (destroy) **imaah prajaah** (these subjects of {the Brahmin class}).

***Saktaah karmanyavidvaanso yathaa kurvanti bhaarata.******Kuryaadvidvaanstathaasaktashcikiirshurlokasangraham. (Ch.3, shloka 25)***

*Saktaah karmani avidvaansah yathaa kurvanti bhaarata. Kuryaat vidvaan tathaa asaktah cikiirshuh lokasangraham.*

**Bhaarata** (O descendant of [King] Bharat)! **Yathaa** (just like) **avidvaansah** (the ignorant people) **kurvanti** (perform) {actions} **saktaah** (by becoming attached) **karmani** (to the actions), **vidvaan** (a knowledgeable man) **asaktah** (should become detached) **kuryaat** (and perform) {actions} **cikiirshuh** (with the desire of) **lokasangraham** (the management of the world) **tathaa** (in the same way).

***Na buddhibhedam janayedagyaanaam karmasanginaam.******Joshayetsarvakarmaani vidvaanyuktah samaacaran. (Ch.3, shloka 26)***

*Na buddhibhedam janayet agyaanaam karmasanginaam. Joshayet sarvakarmaani vidvaan yuktah samaacaran.*

**Yuktah** (a *karmayogi*, determined) **vidvaan** (knowledgeable one) **na janayet** (shouldn't create) **buddhibhedam** (differences, {meaning doubts} in the intellect) **agyaanaam** (of ignorant men) **karmasanginaam** (who are attached to the worldly actions), {he shouldn't divert them from [performing] actions, rather} [he] **joshayet** (should engage) {others in the tasks of the *yagya*} **sarvakarmaani samaacaran** (while himself performing all the tasks {of the *yagya*}).

***Prakriteh kriyamaanaani gunaih karmaani sarvashah.******Ahankaaravimuudhaatmaa kartaahamiti manyate. (Ch.3, shloka 27)***

*Prakriteh kriyamaanaani gunaih karmaani sarvashah. Ahankaaravimuudhaatmaa kartaa aham iti manyate.*

**Karmaani** (all the actions) **kriyamaanaani** (are being performed) **sarvashah** (in every way) **prakriteh** (through the {eternal, preordained} nature of beings), [meaning] **gunaih** (through the {*saatvik*, *raajasi*<sup>10</sup> and *taamasi*<sup>11</sup>} *gunas*). **Ahankaaravimuudhaatmaa** (the man who has been deluded out of egoism) **manyate** (thinks) **iti** (that) **aham** (I) {alone} **kartaa** (am the doer).

***Tattvavittu mahaabaaho gunakarmavibhaagayoh.******Gunaa guneshu vartanta iti matvaa na sajjate. (Ch.3, shloka 28)***

*Tattvavit tu mahaabaaho gunakarmavibhaagayoh. Gunaa guneshu vartanta iti matvaa na sajjate.*

**Tu** (but) **mahaabaaho** (O the one with long arms)! **Tattvavit** (the man who knows the essence) **gunakarmavibhaagayoh** (of the division of *gunas* and actions) **matvaa** (considers) **iti** (that) **gunaa** (the *gunas*) **guneshu vartante** (are {mutually} emerging from the *gunas*) [and] **na sajjate** (doesn't become attached), {it means, all the tasks are being performed naturally according to the eternal, preordained drama}.

***Prakritergunasammuudhaah sajjante gunakarmasu.******Taanakritsnavido mandaankritsnavinna vicaalayet. (Ch.3, shloka 29)***

*Prakriteh gunasammuudhaah sajjante gunakarmasu. Taan akritsnavidah mandaan kritsnavit na vicaalayet.*

**Gunasammuudhaah** (people who are deluded by *gunas*) **prakriteh** (of the nature {consisting of three *gunas*}) **sajjante** (are attached) **gunakarmasu** (to the actions produced by {those} *gunas*). **Kritsnavit** (a completely knowledgeable one) **na vicaalayet** (shouldn't divert) **taan** (those) **mandaan** (dim-witted people) **akritsnavidah** (with an immature intellect).

***Mayi sarvaani karmaani sannyasyaadhyaatmacetasaa.******Niraashiiirnirmamo bhutvaa yudhyasva vigatajvarah. (Ch.3, shloka 30)***

*Mayi sarvaani karmaani sanyasya adhyaatmacetasaa. Niraashiih nirmamah bhutvaa yudhyasva vigatajvarah.*

**Sanyasya** (offer) **sarvaani** (all) **karmaani** (the actions) **mayi** (to Me) **adhyaatmacetasaa** (with a spiritual intellect), **niraashiih** (become free from {all the worldly} desires) {and} **bhutvaa** (become) **nirmamah** (free from attachment), **vigatajvarah** {become} (free from sorrow) {and} **yudhyasva** (fight).

***Ye me matamidam nityamanutishthanti maanavaah.******Shraddhaavantanasuuyanto mucyante tepi karmabhih. (Ch.3, shloka 31)***

*Ye me matam idam nityam anutishthanti maanavaah. Shraddhaavantah anasuuyantah mucyante te api karmabhih.*

<sup>10</sup> Dominated by the qualities of activity and passion

<sup>11</sup> Degraded

**Ye** (the) **maanavaah** (human beings) **shraddhaavantah** ([who] have faith), **anasuuyantah** ([who] have become free from jealousy) [and] **anutishthanti** (follow) **me idam matam** (this {elevated} direction of Mine) **nityam** (constantly), **te api** (they too) **mucyante** (are liberated) **karmabhih** (from the bondage of actions).

**Ye tvetadabhyasuuyanto naanutishthanti me matam.**

**Sarvagyaanavimuudhaanstaanviddhi nashtaanacetasah. (Ch.3, shloka 32)**

*Ye tu etat abhyasuuyantah na anutishthanti me matam. Sarvagyaanavimuudhaan taan viddhi nashtaan acetasah.*

**Tu** (but) **ye** (the) **abhyasuuyantah** (jealous) {people} [who] **na anutishthanti** (don't follow) **etat** (this) **matam** ({elevated} direction) **me** (of Mine), **viddhi** (consider) **taan** (those) **acetasah** (foolish) [who are] **sarvagyaanavimuudhaan** (completely blind to knowledge) **nashtaan** (to have been destroyed).

**Sadrisham ceshtate svasyaah prakritergyaanavaanapi.**

**Prakritim yaanti bhuutaani nigrahah kim karishyati. (Ch.3, shloka 33)**

*Sadrisham ceshtate svasyaah prakriteh gyaanavaan api. Prakritim yaanti bhuutaani nigrahah kim karishyati.*

**Api** (even) **gyaanavaan** (a knowledgeable person) **ceshtate** (behaves) **sadrisham** (according to) **svasyaah** (his) **prakriteh** {eternal, preordained} (nature), **bhuutaani** (living creatures) **yaanti** (go) **prakritim** (towards their nature). **Kim** (what) **nigrahah** (restraint or force) **karishyati** (will you use) {in this case}?

**Indriasyendriyasyaarthe raagadveshau vyavasthitau.**

**Tayorna vashamaagacchetau hyasya paripanthinau. (Ch.3, shloka 34)**

*Indriasya indriasya arthe raagadveshau vyavasthitau. Tayoh na vasham aagacchet tau hi asya paripanthinau.*

**Indriasya** (the **indriyaan**<sup>12</sup>) **vyavasthitau** (have) **raagadveshau** (attachment or hatred) **indriyasyaarthe** (towards the sensual {pleasures} of {those} **indriyaan**), **na aagacchet** ([you] shouldn't come) **vasham** (under the control of) **tayoh** (both of them {[i.e.] attachment and hatred}); **hi** (because) **tau** (both of them) **paripanthinau** (are enemies) **asya** (of this {man}).

**Shreyaansvadharmo vigunah paradharmaatsvanushthitaat.**

**Svadharme nidhanam shreyah paradharmo bhayaavahah. (Ch.3, shloka 35)**

*Shreyaan svadharmah vigunah paradharmaat svanushthitaat. Svadharme nidhanam shreyah paradharmah bhayaavahah.*

**Svanushthitaat** (because of following the religion of the self), **svadharmah** (the **saatvik** religion of the point of light soul) **vigunah** ([which is] free from all the {three} **gunas**) **shreyaan** (is better) **para+dharmaat** (than the nature, meaning the religion of the inert elements etc. of the body). **Shreyah** (it is beneficial) **nidhanam** (to leave the body) **svadharme** ({after stabilizing} in the assimilation of the peaceful, living soul in the form of a point of light), **paradharmah** (nature, meaning the religion of the body) **bhayaavahah** (is dangerous), {it means, it is better to assimilate the qualities of the point of light living soul; the assimilation of the qualities of the inert body isn't correct}.

**Arjuna uvaac: Atha kena prayuktoyam paapam carati purushah.**

**Anicchannapi varshneya balaadiva niyojita. (Ch.3, shloka 36)**

*Atha kena prayuktah ayam paapam carati purushah. Anicchan api vaarshneya balaat iva niyojita.*

Arjuna said: **Vaarshneya** (O Supreme Lord, **Vrishni**<sup>13</sup>, the Sun of Knowledge, who has emerged from the ignorance in the form of clouds)! **Kena prayuktah** (through whose inspiration) **ayam purushah** (does this man) **carati** (commit) **paapam** (sins) **api** (even if) **anicchan** (he doesn't wish), **iva** (as if) **balaat** (force) **niyojita** (is applied) **atha** (from behind)?

**Shri Bhagwanuvaac: Kaama esha krodha esha rajogunasamudbhavah.**

**Mahaashano mahaapaapmaa viddhyenamih vairinam. (Ch.3, shloka 37)**

*Kaama esha krodha esha rajogunasamudbhavah. Mahaashanah mahaapaapmaa viddhi enam iha vairinam.*

<sup>12</sup> Includes both *karmendriyaan* and *gyaanendriyaan*; *gyaanendriyaan* means the sense organs

<sup>13</sup> It means the cloud that rains; name of a descendant of Yadu

God said: *Esha kaama* (this lust) *esha krodha* {or} (this anger) *rajogunasamudbhavah* (that has emerged from *rajoguna*<sup>14</sup>) *mahaashanah* (seeks a lot of pleasure) {and} *mahaapaapmaa* (is very sinful). *Viddhi enam vairinam* (consider it to be an enemy) *iha* (in this {world}).

***Dhuumenaavriyate vanhiryathaadarsho malena ca.***

***Yatholbenaavrito garbhastathaa tenedamaavritam. (Ch.3, shloka 38)***

*Dhuumena aavriyate vanhiih yathaa aadarshah malena ca. Yathaa ulbena aavritah garbhah tathaa tena idam aavritam.*

*Yathaa* (just like) *vanhiih* (fire) [is covered] *dhuumena* (by smoke) *ca* (and) *aadarshah* (mirror) *aavriyate* (is covered) *malena* (by dirt) {and} *yathaa* (just like) *garbhah* (a foetus) *aavritah* (remains covered) *ulbena* (by a bag), *tathaa* (similarly), *idam* (this {knowledge}) *aavritam* (remains covered) *tena* (by that {lust or anger}).

***Aavritam gyaanametena gyaanino nityavairinaa.***

***Kaamaruupena kaunteya dushpuurenaanalena ca. (Ch.3, shloka 39)***

*Aavritam gyaanam etena gyaaninah nityavairinaa. Kaamaruupena kaunteya dushpuurena analena ca.*

*Kaunteya* (O son of mother Kunti)! *Gyaanam* (the knowledge) *aavritam* (remains covered) *etena analena* (by this fire) *kaamaruupena* (in the form of lust) *dushpuurena* (which is never fulfilled) *ca* (and) *nityavairinaa* (is like an eternal enemy) *gyaaninah* (of a knowledgeable man).

***Indriyaani mano buddhirasyaadhishtaanamucyate.***

***Etairvimohayatesha gyaanamaavritya dehinam. (Ch.3, shloka 40)***

*Indriyaani manah buddhih asya adhishtaanam ucyate. Etaih vimohayati eshah gyaanam aavritya dehinam.*

*Indriyaani* (the {ten} *indriyaan*), *manah* (the power of thoughts) {and} *buddhih* (the intellect {which takes decision}) *ucyate* (are called) *adhishtaanam* (the place of refuge) *asya* (of this {enemy in the form of lust}). *Eshah* (this {lust}) *aavritya* (covers) *gyaanam* (the knowledge) *etaih* (through them) [and] *vimohayati* (misleads) *dehinam* (the {bodily being} living soul).

***Tasmaattvamindriyaanyaadau niyamyaharshabha.***

***Paapmaanam prajahi hyenam gyaanavigyaananaashanam. (Ch.3, shloka 41)***

*Tasmaat tvam indriyaani aadau niyamyaharshabha. Paapmaanam prajahi hi enam gyaanavigyaananaashanam.*

*Bharatarshabha* (O the elevated in the dynasty of [King] Bharat)! *Tasmaat* (that is why) *aadau* (first of all) *tvam* (you) *niyamyah* (control) *indriyaani* ([your] *indriyaan*) [and] *hi prajahi* (definitely give up) *enam* (this) *paapmaanam* (sinful lust) *gyaan+vigyaananaashanam* (which destroys knowledge and yoga (remembrance)).

***Indriyaani paraanyaahurindriyebhyah param manah.***

***Manasastu paraa buddhiryo buddheh parastu sah. (Ch.3, shloka 42)***

*Indriyaani paraani aahuh indriyebhyah param manah. Manasah tu paraa buddhih yah buddheh parastu sah.*

*Aahuh* (it is said that) *indriyaani paraani* (the *indriyaan* are very powerful); *manah* (the mind) *param* (is greater) *indriyebhyah* (than the *indriyaan*); *buddhih manasah tu paraa* (the intellect is greater than the mind) *tu* (but) *yah* (the One) *parastu sah buddheh* (who is greater than the intellect is that one {the Supreme Soul}). {The Supreme Soul [is] the Intellect of the intelligent ones}.

***Evam buddheh param buddhvaa sanstabhyaatmaanamaatmanaa.***

***Jahi shatrum mahaabaaho kaamaruupam duraasadam. (Ch.3, shloka 43)***

*Evam buddheh param buddhvaa sanstabhya atmaanam atmanaa. Jahi shatrum mahaabaaho kaamaruupam duraasadam.*

*Evam* (in this way) *buddhvaa* (after knowing) *param* (that Supreme Father Supreme Soul Shiva, who is beyond [everyone]) *buddheh* (through {a faithful} intellect) [and] *sanstabhya* (after stabilizing) *aatmaanam* (yourself) *atmanaa* (through your {mind and intellect}) *mahaabaaho* (O the one with long arms)! *Jahi* (kill) {this} *shatrum* (enemy) *kaamaruupam* (in the form of lust) *duraasadam* (which comes into power with difficulty).

<sup>14</sup> Dominated by the quality of activity or passion